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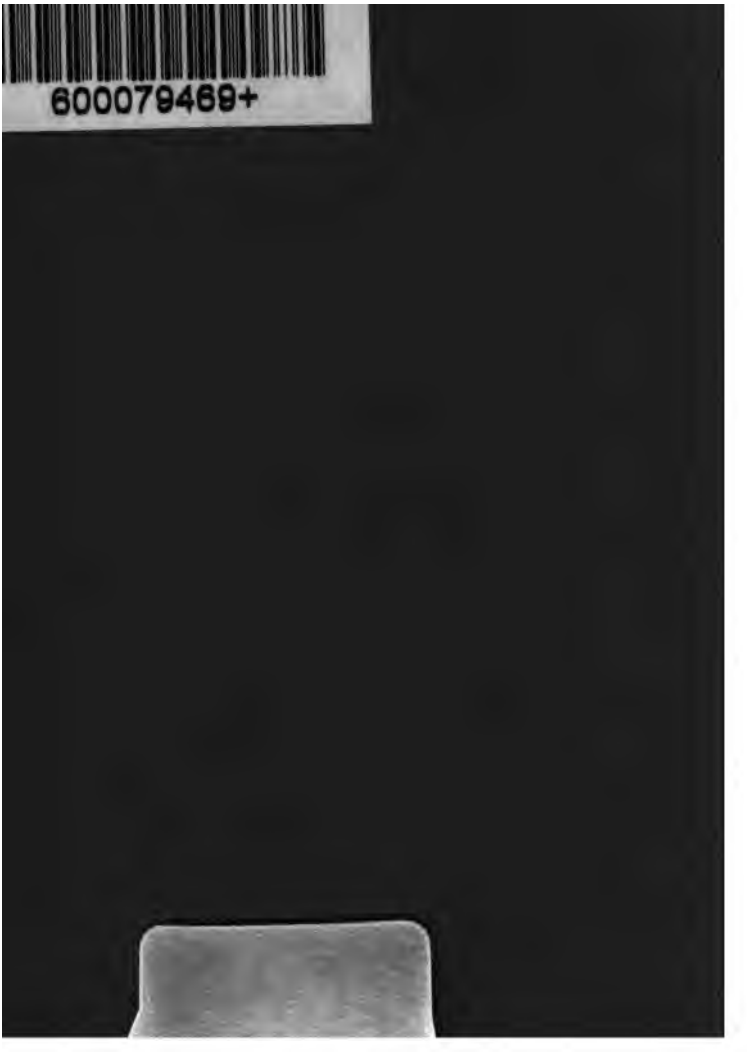
THE MIXTURE
EDITED BY WILLIAM TEGG
FOR
LOW SPIRITS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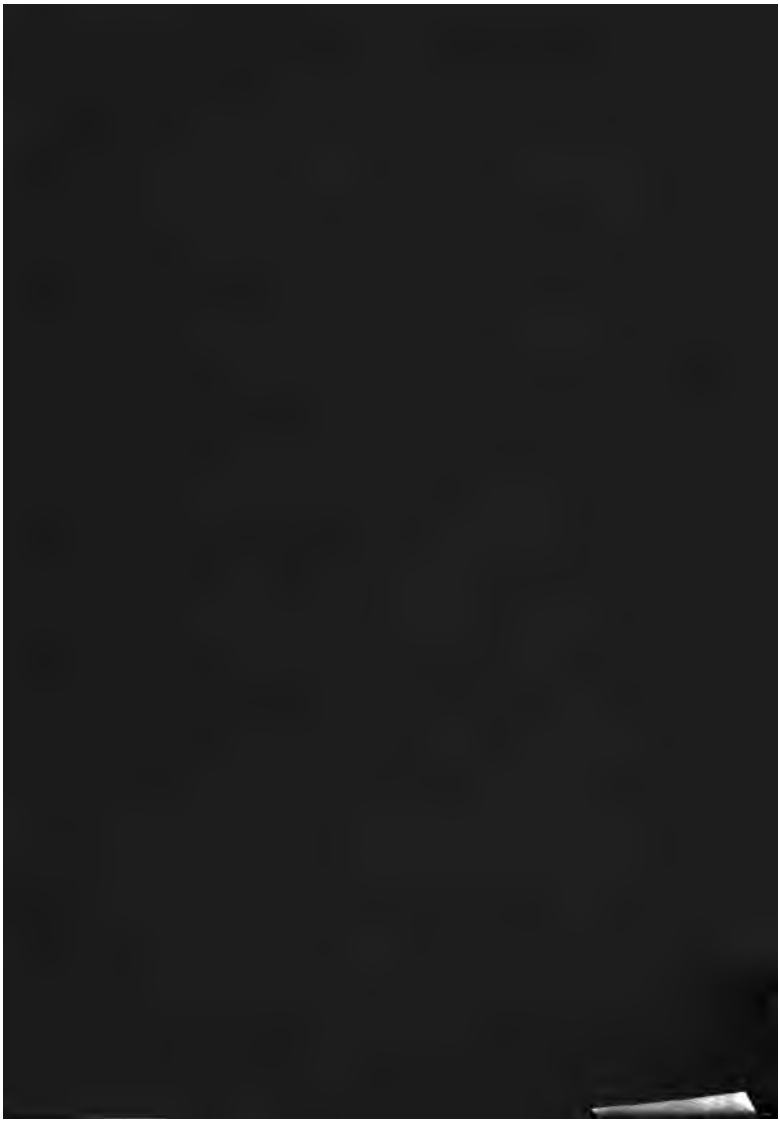

BEING

A COMPOUND OF WITTY SAYINGS OF MANY PEOPLE,
IN MANY CLIMES,

BOTH HUMOUROUS AND PATHETIC.

BRITISH MUSEUM

SELECTED AND ARRANGED

BY WILLIAM TEGG,

Editor of the "Cruet Stand," "Parley's Animals," "Epitaphs and Epigrams," &c. &c.

Third Edition.

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MDCCCLXV.

PREFACE.

In introducing this work to the reader, it requires but little or no Preface. Its title speaks for itself: "The Mixture for Low Spirits," being a collection of witty sayings of many people, in many climes. The Editor claims no merit to himself in stringing together a number of pearls, which have been as household sayings to many people. What is done was done in spare moments and at odd times, the greatest care having been taken to insert those articles that the young of both sexes may peruse with pleasure, and it is to be hoped with profit. In selecting that portion of my work, "Wit," I have endeavoured to place it among the other *bon-mots* and sparkling sayings, but found a difficulty in classing it. There is no subject which has exercised more critical skill than that of wit. Cicero's remark seems unquestionably true—"That one may write with more wit upon any subject than upon wit itself."* Dryden, Locke, Addison, and Pope, have all attempted definitions of wit. They are well known, and need not be repeated here. A late writer has defined

* "Ego vero omni de re facetius puto posse ab homine non inurbano, quam de ipsis facetiis dispectari."

wit to be an assimilation of distant ideas. This definition is the shortest yet given, but is not general; and its justice, as to one kind of wit, will appear from some illustrations and examples which are always absolutely necessary in critical discussion; for two reasons—first, that the writer may understand his own meaning; and, secondly, that the reader may understand it.

> "True wit to Nature to advantage drest;
> What oft was thought, but ne'er so well exprest."—POPE.

WILLIAM TEGG.

PANCRAS LANE,
1875.

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GREEK.

1.

AGESILAUS, king of Sparta, being much pressed by an importunate suitor, who often repeated to him, "You have promised," made answer—"True, if what you ask be just, I have promised; if not, I have only said, not promised."

2.

Agesilaus rejected a large sum of money which was offered him by Tissaphernes to procure peace, saying—"It is the part of a good general to enrich his soldiers, but not himself."

3.

Agesilaus, being asked the boundaries of the Spartan state, he answered—"The points of our spears."

4.

Agesipolis, the son of Cleombrotus, when some one told him, as a glorious matter, that Philip of Macedon had razed the city of Olynthus, said—"It is easy to raze cities; the glory lies in building them."

5.

Some Athenian called the Spartans unlearned. "True," said Antalcidas, "we, alone, of all the Greeks, have learned nothing bad from you Athenians."

6.

An Argive saying the Lacedemonians were the worse of travel, for they degenerated from the laws of their ancestors, Eudamidas answered—"But strangers who travel to Sparta return better."

7.

When Alexander the Great caused a proclamation to be made in the Olympian games that all exiles might return home, save only the Thebans, Eudamidas exclaimed—"Happy Thebans! Alexander fears only you."

8.

When Philip of Macedon burst into the Peloponnesus, some saying, "the Spartans must suffer if they be not reconciled to Philip," Damindas exclaimed—"O, ye less than men! the Spartans can suffer death, but nothing else."

9.

King Demaratus, being asked why the Spartans marked those with infamy who threw away their shields, but not those who threw away helmets or breast-plates—"Because," said he, "the latter are only for private use; the shield for that of the whole army."

10.

Themisteas the seer, being at Thermopylæ with Leonidas and his four thousand,* foretold the death of Leonidas and all his host. Leonidas, wishing to save him, ordered him to return to Sparta, on pretence of a message; but Themisteas answered—"I am here to fight, not to carry messages."

* So the inscription preserved by Herodotus (χελεαδες τετορες). The *three hundred* is one of the vulgar errors so common in literature, a catalogue of which would be highly valuable.—ED.

11.

A soldier saying, at Thermopylæ, that the arrows of the barbarians were so numerous as to hide the sun—"Then," said Leonidas, "we shall have the great advantage of fighting in the shade."

12.

Pausanias, when some were admiring the rich spoils of the barbarians, remarked—"It is better to be valuable oneself, than to possess valuable things."

13.

Agis I., king of Sparta, said that soldiers ought not to inquire —"How many are the enemies?" but—"Where are they?"

14.

Leon, being asked in what city it was best to live, answered—"In that where none are very rich, nor very poor; and where justice is strong, injustice weak."

15.

Leonidas, who was elective king, being told by a citizen of Sparta—"Setting your royalty aside, you are no better than us;" replied—"Had I not been better than you, I had not been chosen your king."

16.

A Spartan old man, being asked why he wore his beard so long, answered—"That, seeing my grey hairs, I may do nothing unworthy of them."

17.

A Spartan, being asked his profession, answered—"Freedom."

18.

Agis, the last of the name, being condemned to death by the

Ephori for attempting to reinstate the laws of Lycurgus, and going to execution, saw a domestic weep. "Do not lament me," said he; "Dying, as I do, I am happier than my murderers."

19.

A Metapontine, to a Spartan, who reproached his city for sloth, answered—"However, we have seized on many lands of our neighbours." "Then," said the Spartan, "Ye are not only slothful, but unjust."

20.

A dancer saying to a Spartan, "You cannot stand so long on one leg as I can." "True," answered the Spartan, "but any goose can."

21.

When the Thebans, having conquered the Lacedemonians at Leuctra, advanced even to the Eurotas, the river that runs by Sparta, a Theban vainly exclaimed—"Where are the Spartans now?" "A Spartan prisoner, but unconquered in mind, answered—"Were they here, ye would not."

22.

A Spartan boy being taken prisoner by Antigonus, and sold by auction, was extremely obedient to his master; but, being ordered to do a low office, he answered—"I will not." The master insisting, the boy ran up to the roof of the house, and saying—"Look at your bargain," threw himself down, and was dashed in pieces.

23.

Tissaphernes, general of the Persians, having concluded a *treaty with Agesilaus* for fear, but broken it afterwards for

convenience, Agesilaus said—"I am much obliged to Tissaphernes for putting the gods on my side."

24.

A Spartan, carrying a fly for his badge upon his shield, was laughed at by some, who said he did it to be concealed. "Nay," said he, "I always go so near the foe that they may see it."

25.

Some Lacedemonians travelling, were met by one who told them they were fortunate, for the robbers had just left that part of the country. "Nay," answered one of them, "the robbers are fortunate."

26.

A Spartan, whose sight was bad, going to war, was asked —"What purpose he could serve in battle?" "At least," answered he, "I shall serve to blunt the sword of an enemy."

27.

A traveller, upon seeing the respect paid to age in Sparta, said—"Here alone it is a pleasure to get old."

28.

Some Spartans went on an embassy to Lygdamis the tyrant, who put off the audience on various pretences. At last they were told he was sick. The Spartans answered—"What then? We did not come here to wrestle with him, but to speak with him."

29.

A Spartan woman, after the first tidings of a battle, went without the city to meet more intelligence. One coming up told her that both her sons were among the slain. "Wretch," said she, "I did not enquire the fate of my sons, but that

of my country." Being told that Sparta was victorious, she exclaimed—"Then I rejoice in the death of my sons."

30.

Another Spartan mother giving her son his shield, when going to battle, said—"Son, either this, or upon this."

31.

Socrates, upon being admonished that he had prepared too frugal a dinner for some guests, answered—"If they be good men, there is enough; if not, there is more than enough."

32.

Socrates, blaming severely a person present at a banquet, Plato said—"Might not these things be as well said apart?" To which Socrates retorted—"Might not you have said this to me apart?"

33.

When Aristippus returned from the court of Dionysius, he told Diogenes—"If you knew how to manage kings, you need not feed on herbs;" to which Diogenes retorted—"If you could feed on herbs, you need not follow kings."

34.

Aristippus, being reproached for going well dressed, answered—"If dress were a fault, we should not use our best array in the solemnities of the gods."

35.

Dionysius, asking him what advantage philosophers have over other men, he answered—"That if all laws were abolished, we should be still the same."

36.

Diogenes walking along, was struck with a long piece of

timber which a fellow carried, who then said—"Take care!" "What!" said the cynic, "Do you mean to strike me again?"

37.

Diogenes, seeing a prodigal supping on roots in an eating-house, said to him—"Had you dined thus always, you would not have needed to sup thus."

38.

Epictetus said all philosophy lay in two words, ανεχου και απεχου—"Sustain and Abstain."

39.

Zeno thus addressed a garrulous youth—"Nature gave us two ears and one mouth, that we might hear much and talk little."

40.

Empedocles, seeing his countrymen of Agrigentum live deliciously and build splendidly, said—"They indulge as if next day to die, and build as if always to live."

41.

Aristotle being reproached for giving to a bad man, answered—"I did not give to the man; I gave to humanity."

42.

Theophrastus, to one who was silent in company, said—"If you are a fool, you do wisely; if you are wise, you do foolishly."

43.

Alexander the Great, when Perillas, one of his friends, asked him to portion his daughter, told him to take fifty talents. Perillas answering that ten were sufficient, Alexander replied—"Yes, enough for you to receive, but not for me to give."

44.

Alexander the Great, sending a hundred talents to Phocion, he asked why, among so many Athenians, Alexander sent to him alone? Being answered, because he knows you a good and honest man; he replied—"Then let him leave me so."

45.

Phocion, the Athenian general to Demosthenes, who told him the Athenians would kill him if they got mad, answered—"Yes, and you, if they get wise."

46.

Antigonus, king of Macedon, being advised to garrison a city, said—"The love of the citizens will be my best garrison."

47.

Memnon, a general of Darius against Alexander, hearing a soldier reviling the latter, struck him with his spear, saying—"I hire you to fight against Alexander, not to rail against him."

48.

Dionysius II., being asked how it came to pass that, when his father from private station became king, he from a king should be forced into private station, answered—"Because my father became king when the demooracy had acquired hatred, I when royalty had incurred the same fate."

49.

When Agesilaus heard people praised, or blamed, by others, he used to observe—"One ought no less to know the character of those who speak, than of those of whom they speak."

50.

Dion, a general of Syracuse, when, after expelling Dionysius II., he was told that Calippus, whom he regarded as one of

his best friends, was conspiring against him, said—"It is better to die than to live, if one must guard against friends as well as enemies."

51.

King Archelaus at a banquet, when an impudent man begged a gold cup, told the boy to give it to Euripides, saying to the forward petitioner—"You deserve not to receive it, though you ask; and he deserves, though he does not ask?"

52.

Pyrrhus having conquered the Romans twice, but with great loss, said—"Friends, another victory will ruin us."

53.

Cineas, that he might recall Pyrrhus from the study of war, reasoned with him thus; "If you conquer the Romans, what next?" "Then," said Pyrrhus, "we will vanquish all Italy." "Italy seized, what next?" "Sicily will be the next object." "Will this terminate your designs?" "No; these will be only preludes to greater. Libya and Carthage remain." "And then?" "And then we shall be happy, and enjoy ourselves?" Cineas concluded—"And why not be happy now at once, and enjoy ourselves."

54.

Themistocles, when a youth, was lost in love and drinking. But after Miltiades had conquered the barbarians at Marathon, he was diligent late and early; and being asked the cause of this change, said—"The trophies of Miltiades will not allow me to sleep."

55.

Timotheus, a fortunate general, was painted asleep, and

Fortune catching towns for him in a net. Far from being offended, he only said—"If I get towns asleep, what must I not do awake?"

56.

Chabrias, a valiant leader, said—"An army of deer is more dreadful if led by a lion, than an army of lions if led by a deer."

57.

Amasis, king of Egypt, being reproached for indulging in pleasure after dispatching business, said—"They who have bows do not bend them but when necessary."

58.

Onomademus of Chios, after he had overcome the opposite faction, was advised to banish them; but he answered—"I am afraid, if we had no enemies, that we should fall out among ourselves."

59.

Euripides, when the people of Athens were in an uproar—being offended at some sentence in a play of his then acting, and called upon the author to alter it, stepped forward and said—"I compose plays to instruct you, not that you should instruct me."

60.

An Athenian who wanted eloquence, but was very brave, when another had, in a long and brilliant speech, promised great affairs, got up and said—"Men of Athens, all that he has said, I will do."

61.

To some who praised a very tall man with long arms, as formed for an excellent wrestler, Hippomachus answered—"Right, if the crown were to be taken from a high tree."

62.

Timon, the misanthrope, being asked why he hated all mankind, said—"I hate the bad deservedly; and the rest because they do not hate the bad."

63.

Zeuxis entered into a contest of art with Parrhasius. The former painted grapes so truly, that birds came and pecked at them. The latter delineated a cloth so exactly, that Zeuxis coming in, said—"Take away the cloth that we may see this piece;" and, finding his error, said—"Parrhasius, thou hast conquered. I deceived but birds, thou an artist."

64.

When all prayed for the destruction of Dionysius the tyrant, one old woman used constantly to supplicate the gods for his preservation. She was called by Dionysius to give her reason for this good will, and answered thus—"When I was a girl a cruel tyrant reigned; we prayed for his death, and a worse came than him. For his destruction were then our vows; and thou, a far worse, hast followed. Afraid that thou shouldst perish, and a yet worse succeed, I should even devote my life for thy safety."

65.

Herodes, the sophist, having lost his son, was inconsolable. Demonax, going to visit him, promised that his son would return from the dead if he would only repeat the names of three people who had never met with a calamity. Herodes, after long search, could not find even one name; upon which Demonax said—"Is calamity new, then? Why be inconsolable for the common lot of humanity?"

66.

Demonax being asked if philosophers might drink wine.—"Surely," said he, "you do not think that nature made grapes only for fools."

67.

Demonax hearing one declaim miserably, said—"You should practise more." The orator answering—"I am always declaiming to myself;" he replied—"No wonder you do not improve, having so foolish an audience."

68.

Antimachus, the poet, reading his verses, was left by all his hearers save Plato, to whom he said—"I shall proceed nevertheless. Plato is himself an audience."

69.

A youth of Megara boasting much of his city in presence of Agesilaus, he said—"Young man, thy speech would require to be well supported;" insinuating that it was dangerous for the weak to boast.

70.

Dionysius the tyrant wrote bad verses; which, not being approved by Philoxenes, a Greek poet, to whom they were shewn, Dionysius in revenge sent him to the quarries—a public prison. Soon after releasing him, he read to him another piece, hoping he was now tame. But Philoxenes starting up called out—"Lead me again to the quarries."

71.

A scholar meeting a physician, said—"I beg your pardon for never being sick, though you are one of my best friends."

72.

A scholar wishing to teach his horse to eat little, gave him

no food at all; and the horse dying—"How unlucky," said he; "As soon as I had taught him to live without food, he died."

73.

A scholar, wishing to catch a mouse that ate his books, baited and set a trap, and sat by it to watch.

74.

A scholar, hearing that crows lived two hundred years, bought one, saying—"I wish to make the experiment."

75.

A scholar, wanting money, sold his books, and wrote to his father—"Rejoice with me, for now my books maintain me."

76.

A scholar, hearing that one of two twins was dead, when he met the other, asked—"Which of you was it that died? You or your brother?"

77.

A scholar, coming to a ferry, went into the boat on horseback. Being asked the reason, he said—"I am in great haste."

78.

A scholar, being on board a ship in a tempest, when the rest seized upon different articles to swim ashore on, he laid hold of the anchor.

79.

A scholar in Greece, receiving a letter from a friend desiring him to buy some books there, neglected the business. But the friend arriving some time after, the scholar said—"I am sorry I did not receive your letter about the books."

80.

Pope Alexander VII., asking the celebrated Greek, Leo

Allatius, why he did not enter into orders? he answered—"Because I desire to have it in my power to marry if I choose." The Pope adding—"And why do you not marry?" Leo replied—"Because I desire to have it in my power to enter into orders if I choose."

81.

One, in his presence, applauding the happiness of the Persian king, who was very young, he answered—"Priam was happy at his age."

82.

The Persian coin was stamped with an archer; and the great king having, by large presents, excited the enemies of Sparta to commotions, so that Agesilaus was forced to leave the Persian dominions, where he was successfully carrying on war, he said—"Thirty thousand archers have driven me from Asia."

83.

Simonides, desiring an unjust matter of Themistocles, he answered—"You would not be a good poet if you neglected the laws of harmony; nor I a good general if I neglected those of justice."

84.

Diogenes said that, to do well, a man must either have very faithful friends or very bitter enemies.

85.

A strong fellow, playing very ill on the harp, all expressed disapprobation, save Diogenes, who praised him much. Being asked the reason, he said—"This man deserves the greatest praise, for choosing rather to be a bad harper rather than a good thief."

86.

Aristippus, being in a storm, showed great fear. Upon being

reproached for this by an officer present, he answered—"Our lives are of very different value."

87.

Leontychidas I., being reproached for changing his opinion, said—"I change because time forces me; you change from disease of mind."

88.

When the Pylians had published a decree, in which supreme honours were ordered to Theopompus, king of Sparta, he wrote to them—"Time increases moderate honours, but lessens those that are immoderate."

89.

One, asking Demosthenes what is the first point in eloquence, he answered—"Action." And the second?—"Action." And the third?—"Action, still."

90.

One, blaming Hecatæus the rhetorician, for being silent in a company, Archidamidas said—"You seem to be ignorant that he who knows the art of speaking, also knows the occasion of speaking."

91.

Apelles, seeing a picture of Protogenes, stood long in silent wonder, and at last exclaimed—"A work of exquisite and miraculous toil! It wants but the graces to carry it to heaven!" Meaning that in grace alone it was deficient.

EASTERN.

1.

Locman the wise, being asked, "Whence did you learn wisdom?" answered—"From the blind, who try the path with a stick before they tread on it."

2.

The son of a king was of small stature and mean appearance, while his brothers were tall and graceful. His father looking on him with a disdainful eye, he understood the cause, and said —"O, Father, it is by the mind that we must measure men."

3.

A young robber was condemned to die, but saved by the intercession of a courtier, who wished to have so likely a fellow in his train. Soon after he murdered his master; and the king said—"To do good to the bad, is to do harm to the good."

4.

Hormus the tyrant, being asked why he had put his father's courtiers in prison, answered—"Because they feared me: and the wise say—Fear him who fears thee, though he be a fly, and thou an elephant."

5.

A religious was famous at Bagdad for his powerful prayers. Hoschas Joseph, king of Persia, begged him to pray for him. The religious said—"O God, take away this man's life! for no better prayer can I make either for him or his subjects."

6.

An infamous king asked a dervise, "Of all pious offices, which is the chief?" The dervise answered—"For thee, the chief is a long sleep at noon, that thou mayest, for a short time, cease to injure mankind."

7.

A courtier being deprived of his place, became a religious. After some time, the king wished to restore him to his station; but he said—"Experience has now taught me to prefer ease to dignity."

8.

A slave of Omer, the viceroy, fled from his service, but was retaken and brought before the king; who, at Omer's instigation, condemned him to death. The slave upon this said—"O king, I am an innocent man; and, if I die by thy command, my blood will be required. Permit me then to incur guilt before I meet my sentence. Let me kill this Omer, my master, and I shall die contented. It is for thy sake only I desire this." The king, laughing at this new mode of clearing his own justice, acquitted the wretch.

9.

A master had taught a youth to wrestle; who, proud of his acquired skill, and possessed of more strength than his master, wished to acquire fame at his expense, and challenged him to

21.

Some wicked men, using a religious very ill, he went to an old dervise and complained much. The elder told him—"Son, our habit is that of patience. Why do you wear it if it does not fit you?"

22.

A sage seeing a strong man in a passion, asked the cause, and being told that it was on account of an affronting word, he exclaimed—"O strong man with a weak mind! who could bear an elephant's load, yet cannot bear a word."

23.

Ardeschir, enquiring of a physician how much food was necessary for a day? was answered, "eight ounces." Ardeschir said, "How can so little support a man?" The physician replied—"That will support him; if he takes more, he must support it."

24.

Two dervises of Horasa travelled together. One, being weak, only eat one meal in two days: the other, who was strong, eat thrice every day. Coming to a town, they were taken up as spies, and thrown into prison. Their food being neglected; after a week it was found they were innocent, and the prison doors being opened, the strong man was found dead, but the weak alive. Upon which, one observed—"Sometimes strength is weakness, and weakness strength."

25.

A robber said to a beggar, "Art thou not ashamed to stretch out thy hand to all for a piece of copper?" The beggar answered—"It is better to stretch it out for a piece of copper, than have it cut off for a piece of gold."

26

Some of the courtiers of King Mahmud asked Husin Meimendin if the king had told him anything about a piece of business? Husin answered, "You know all as well as I do." But they replied, "You are vizir; and the king tells you what he does not choose us to know." To which Husin answered—"If he does, shall I betray my trust?"

27.

An old man being asked why he did not take a wife, answered—"I do not like old women; and a young woman, I judge from that, can never like me."

28.

A courtier sent a foolish son to be educated by a sage. He made no progress, and some time after the sage brought him back, saying—"This boy will never be wiser; and he has even made me foolish in teaching him."

29.

A king sent his son to an instructor, desiring him to educate the boy as he did his own sons. The preceptor laboured in vain to teach the young prince, though his own sons made great progress. The king sending for him, and reproaching him for this, he answered—"O king, the education was the same, but the capacity differed. We find gold in the soil, yet gold is not found in every soil."

30.

A man having sore eyes went to a mule-doctor, who gave him an ointment that struck him blind. The man brought his doctor before the cadi, who acquitted him, saying to the patient

—"If you had not been an ass, you would not have applied to a mule-doctor."

31.

Sadi saw two boys, one the son of a rich man, the other of a poor, sitting in a cemetery. The former said, "My father's tomb is marble, marked with letters of gold: but what is your father's? two turfs and a handful of dust spread over them." The poor boy answered—"Be silent; before your father shall have moved his marble, mine shall be already in Paradise."

32.

Muhammed, the learned priest of Gasala, being asked how he had acquired so much science? answered—"I never was ashamed to ask and learn what I did not know."

33.

The King of Persia being angry with his vizir, discharged him. The vizir requested that, as he delighted in architecture and the country, he might have a ruined village to rebuild and live in. Enquiry being made, none could be found; and the vizir saying to his king—"Can my successor manage better?" was replaced.

34.

The Siamese ambassador, being at Versailles, was shown some large chests of solid silver, upon which he said—"To make them so heavy is the surest protection from theft."

35.

One of the ambassadors from Morocco to England, having never seen snow till he came here, and observing that the boys gathered it up in their hands, said—"It is no wonder the English are so fair, since they wash themselves in white rain."

36.

An ambassador from the great Turk to the French king, being present at one of their warlike exercises, called tournaments, said, sensibly—"That it was too much for jest, and too little for earnest."

37.

Sadi, being about to purchase a house, a Jew came up and said—"I am an old neighbour, and know the house to be good and sufficient. Buy it, by all means." Sadi answered—"The house must be bad, if thou art a neighbour."

38.

The Mohammedan theology represents alms as needful to make the prayers of the faithful be heard above; and a saying of one of their caliphs has been often quoted amongst them with approbation: "Prayer carries us half way to God; fasting to the door of His palace; but alms introduce us to His presence chamber." The general disposition of liberality to the distressed is certainly amongst the best features of the Mohammedan Church, which has produced many shining examples of this species of charity.

39.

The Persians have a saying that—"Ten measures of talk were sent down upon the earth, and the women took nine."

SPANISH.

1.

AT the table of Pope Alexander VI., the company debated one day if it were advantageous to a state to have physicians in it? The greater part held not, and alleged, as a reason, that Rome had passed her first and best six hundred years without them. But the Pope said he was not of that opinion, "for were there no physicians, the multitude of mankind would be so great that the world could not contain them."

2.

The cardinal brother, Don Francisco Ximenez, when he was made Archbishop of Toledo, wrote to an intimate friend informing him of his good fortune. The friend answered that, for his reverence, he was happy he had risen to so high a dignity; but was most sorry on his own account, as he feared he had lost a good friend; for friendship could only exist among equals.

3.

When the fat Duke De Pliego came to speak to Cardinal Ximenez, on the part of the Duke De Infantazgo, of the Constable, and of the Count De Venavente, &c., to learn by what

powers he governed the state, the cardinal took him to a large court, where artillery stood, and said—"By these."

4.

The same Cardinal Ximenez never gave any benefice in the church to any person who asked it. By chance one was vacant in the Val de Avellano, where a follower of his was born. This follower, knowing the vacancy, came to his eminence, and said, "Most reverend lord, there is a benefice vacant in my country which would suit me much, but as I know your eminence never appoints a person who asks, and never remembers one who does not, I am quite at a loss how to proceed. I therefore humbly entreat your best advice in this matter." The cardinal answered—"The case is difficult; but here, secretary, make out the collation for this gentleman."

5.

The same cardinal said of the monks, who, by shaving the top and under part of the head form a crown of hair around, that they had crowns which the most ambitious would not envy.

6.

A bishop sent a present of six capons to Brother Bernaldino Palomo, but the servant who carried them stole one. "Tell his lordship," said Palomo, "that I kiss his hands for the five capons; do you kiss his hands for the other."

7.

A person came to beg the loan of fifty ducats from the schoolmaster of Toledo, founder of the college of Saint Catharine, who sent for a purse of reals and gave them to him. The borrower took them, and put them in his pocket without counting them. The schoolmaster, observing this, asked for the purse,

of the battle of Aljubaroto. Brother Juan Hurtado coming to kiss the king of Portugal's hands that anniversary, the king said, "What do you think of our festival? Have you any festivals in Castille for such victories?" Brother Juan answered —"We have not: for our victories are so numerous, that every day would be a festival; and all the priests would die of fatigue."

18.

The Count de Urena meeting an archbishop in the street, saluted him with great respect, as became him; while his grace did not once touch his bonnet. The count being piqued, asked aloud, of one of the archbishop's train—"If his grace was bald, or had haply lost his ears, that he was ashamed to show his head?"

19.

A cook left the said Count de Urena's service, and went to that of the Marquis de Pliego. The count seeing him, afterwards, in his new livery, which was green, said to him, "You are green; you are green." "Yes my lord," said the cook, "I am in good ground."

20.

An alcayde, to whom the same nobleman had entrusted a small castle, having surrendered it to the enemy, came to inform the count of the misfortune. The count looking at his large white beard, exclaimed—"Though you have lost my fortress, you have saved the barbican*.

21.

The king Don Ferdinand lodged one night in the castle of

* Barbacana, *white beard*; also, *watch-tower*, *barbican*.

Montilla, which Don Alonso de Aguilar* had furnished with much magnificence. The king going up a staircase too narrow for so grand a house, asked why he had so little a staircase? "Sir," said Don Alonso—"I never expected to have so great a guest."

22.

A person, being at the table of Don Alonso, asked for a little wine. "In this house," said Don Alonso, "a little is never asked nor given."

23.

The catholic king, sent orders to pull down the castle of Montilla, for a fault of its lord; and no remonstrances could prevail upon him to alter his purpose. In destroying it, a part of a tower unexpectedly fell, and slew fifty of the men employed in this duty. The great captain hearing this, said—"What would Montilla have done had it stood; while even in its fall it could destroy so many enemies?"

24.

A follower, said to Don Diego Lopez de Haro—"Your lordship ought to chastise such a one, who speaks ill of you," Don Diego, who knew he was a bad character, answered—"If he does not speak well, he can do me no harm."

25.

A vassal, demanding justice of the Count de Lenios, said some words too bold for the speaker, or the quality of the nobleman he spoke to. The count answered, smiling—"Your words

* This is the celebrated warrior in the *Guerras Civiles de Granada*; where his death in battle is related in an old ballad. Many other of his sallies are in Santa Cruz; but he was too great a hero to be a wit.—ED.

deserve laughter; but, nevertheless, our faults deserve correction, and shall have it."

26.

Don Juan, the first duke of Medina Sidonia, to his steward, who reprehended him for being too liberal, answered—"The greatness of my house is to be known not by the wealth I treasure, but by that I give away."

27.

The Count de Feria was married to the daughter of the Marquis de Pliego; and the two houses being thus united, he became a grandee of Spain. He was so liberal that he always gave what was asked; and used to say to his steward—"Give to such a one thirty or forty thousand maravedis, or a hundred or a hundred and fifty thousand," so that he never fixed a precise sum. The steward once said to him, "When your lordship orders to give thirty or forty thousand, I am at a loss, not knowing which to give." The count answered—"While you live, keep by the greater."

28.

An alguazil of Guadalajara, went to take a shoemaker in his house, and his wife defended him in such a manner, by giving a good cudgelling to the alguazil, that the husband escaped to a church. The alguazil went and complained to the Duke del Infantazgo, saying—"It was a personal affront to your lordship." The duke answered—"Since the affront was offered to me, I forgive it."

29.

The Marquis de Santillana, being always occupied in reading, was blamed for it by some of his acquaintance. He answered—

"I converse much with books, because their conversation is better than any other."

30.

The Duke Philip of Borgona said—"Of great lords speak neither well nor ill; because if you speak well you lie, and if ill you are in danger."

31.

The Marquis de Comares, conversing with a magistrate of Cordova, said—"The Romans kept their republic rich, and their houses poor; but, in Spain, the magistrates keep the republic poor, and their houses rich."

32.

When Monsieur d'Aubigné, and the French with him, were by treaty to return from Naples, the great captain Gonzalo Fernandez de Cordova provided them with horses and other necessaries for the journey. Monsieur d'Aubigné, though vanquished, not abandoning his former haughtiness, said to him, "I beg, sir, that you will furnish us with stout horses that may be able to return:" thus threatening to renew the war. The great captain understood him, and said, laughing—"Return when you will, you will always find the same hospitality."

33.

The great captain said—"That soldiers in peace were like chimneys in summer."

34.

A gentleman who assisted the Count de Cabra in putting on his armour before a battle, perceiving him tremble, asked what could cause this emotion in a man of such known bravery? The Count answered—"My flesh trembles at the dangers into which my soul will lead it."

35.

One said that war was better than peace, because in war the fathers interred the children, but in peace the children interred the fathers.

36.

A soldier said, that the French at the first onset are more than men; but after, less than women.

37.

Two gentlemen meeting a soldier on a very cold day, who had but slippers, a waistcoat, and a pike over his shoulder, and, nevertheless, sweat much, asked him how he came to sweat in such cold weather? The soldier answered—"If your worships carried all your effects on your shoulders, as I do, you would sweat too."

38.

Perico de Ayala, the buffoon of the Marquis de Villena, came to see Don Frances, the buffoon of Charles V., when he lay on his death-bed. Perico, seeing him in so bad a way, said —"Brother Don Frances, I request you, by the great friendship which always was between us, that when you go to heaven (which I believe must be very soon, since you lived so pious a life), you will beseech God to have mercy on my soul." Frances answered—"Tie a thread on this finger, that I may not forget it." These were his last words, and he instantly expired.

39.

A gentleman asking Perico de Ayala what was that miraculous virtue of the turquoise stone, so much praised, he answered—"It lies in this—that if you fall from a high tower, you will be dashed into a thousand pieces, and yet the stone will be safe and entire."

40.

The Marquis de Villeña ordered a suit of brocade for Perico de Ayala, his buffoon. The chamberlain, from avarice, sent him only the sleeves and the skirts. The buffoon, going to the chaplain, told him to come immediately and inter a defunct of the marquis's palace. The chaplain coming hastily, with a crucifix and bell, and repeating the responses in an antichamber, the marquis sent to know what was the matter? "Tell his lordship," said Perico, "that we are come for *the body*, for the chamberlain only gave me the sleeves and skirts."

41.

The catholic king, passing by the mound of earth which is near Cordova, asked why all that earth was gathered there? It was answered that, in the time of the king Almanzor, Cordova was the capital of all the Moorish kingdoms; and all the people were obliged to bring thither a handful of earth, in signal of subjection. The catholic king said to Perico, the buffoon, who was in his train—"How many handfuls, do you think, may be here?" Perico answered—"If there were any hand large enough to take up one half, there would be just two handfuls."

42.

The servants of a Spanish lord said, in his presence, that Don Diego Deza, archbishop of Seville, was very liberal to his domestics. The lord answered—"So he may, for he has his wealth but for his life." A page replied—"And for how many lives has your lordship yours?"

43.

A squire said, that a servant ought always to prefer a lord of good memory; for if he does not pay, he at least remembers what is owing.

to another place, and commenced physician. A person who knew him, meeting him there, asked the reason of this change. "Because," said he, "if I now commit faults, the earth covers them."

56.

A physician being asked, why those of his profession, in Spain, wore gilt spurs, like knights? answered—"Because we make war upon health."

57.

One said, that physicians were like falcons which, if they kill partridges, are worth thirty ducats; if wild-ducks, fifty; and, if herons, two hundred. So physicians, if they kill peasants, are worth little; if gentlemen, are worth more; and, if lords, are worth very much.

58.

A lady, who spoke much, had her teeth fall out. The physician, being asked the reason, said—"Madam, it is owing to the perpetual rubbing of your tongue."

59.

To a student of a college was brought a large dish of soup, and only one pea in it. He rose and began to strip. His companion, asking what was the matter, he answered—"I am going to swim after that pea."

60.

A student, going out with a hunting party, was told not to speak, lest he should frighten the rabbits. When he saw the game, he called—*Ecce cuniculi multi!* and, being blamed, answered—"Who should imagine that rabbits understand Latin?"

61.

A student at Salamanca wrote to his father at Madrid to buy him an *Old Digest* at such a price. His father wrote him in answer, "Son, not understanding law nor old matters, I have sent you twice the sum. Do you buy a new one."

62.

A youth of Fuentiduenna studied logic and philosophy at Salamanca. Returning to his father's house, and being at supper, his father said to him, "Son, have you learned medicine enough to cure folks, or law to plead for them?" He answered, —"Father, I have learned philosophy, and am a consummate logician." "A logician, what is that?" said the father. The student answered, "Why, a logician can make any thing of nothing. For example, in that dish are two chickens: now of those two chickens, father, I can make three." "Indeed!" said the father, "that is a lucrative buisness. Do let us see you try it." The student said, "Attend, then. You cannot deny, father, that *there* are two chickens and (lifting one) this is one. Now two and one make three." "If this be all," said the old man, "your mother and I shall sup on these two chickens; and you, Mr. Logician, may sup upon the third."

63.

A certain bishop had a Biscayan man-servant, whom he ordered one festival to go to a butcher, who was called David, for a piece of meat; and then to come to church, where the bishop was to preach. The bishop, in his sermon, bringing authorities from the scripture, in this manner, "Isaiah says thus; Jeremiah says thus;" at last happening to turn towards the door as his servant came in, went on, "And what says David?"

Upon which the Biscayan roared out, "He swears that if you do not pay your bill, you need never send to his shop again."

64.

A Biscayan being asked, how many horses his father had? answered—"Five, including four that are dead."

65.

The effects of a merchant, who was greatly in debt, being on sale, one bought a pillow, saying—"That it must be good to sleep on, since he could sleep on it who owed so much."

66.

The same merchant being asked how he could sleep with such debts upon him? said—"The wonder is, how my creditors could sleep."

67.

Hernando de Pulgar said, that to get rich in a little time, there was occasion for two *littles* and two *muches:* "Little shame, and little conscience; much covetousness, and much diligence."

68.

A beggar asked a gentleman for alms, saying, he should remember that though poor, he was his brother, as the descendant of Adam. Receiving a real, he said, "you give me little, being so near a relation." The gentleman retorted—"If all your brethren give you as much, you will be richer than any king in the world."

69,

A Moorish king of Granada could speak the Castillian language tolerably, but never would use it. Being asked the reason, he said—"A king ought never to attempt a thing which *he cannot do very well.*"

70.

The last Moorish king of Granada, leaving that capital upon the treaty of surrender between the king Don Ferdinand and him, when he came to a hill * not far from the city, stood still; and surveying its splendid towers and delicious fields now lost for ever, burst into tears, saying—"Would I had died ere this!" His mother, who was present, said—"Well may you weep like a woman, for what you could not defend like a man."

71.

A Portuguese treating his mistress with a serenade, the servants, who knew her aversion, threw stones from the balcony. "See," said a friend, "how powerful must your music be, to move stones, like that of Orpheus!"

72.

A madman being bit by a dog, took an opportunity while the dog slept in the sun to knock him on the head with a stone, saying—"He who makes enemies should not sleep in the street."

73.

Garci Sanchez de Badajoz, having lost his senses, was confined in his house, but happened once, unfortunately, to find a sword in the room. Upon which he advanced with it, drawn, to a squire who attended him, saying—"Would it not be a good stroke to cut off your head?" The squire answered—"Sir, anybody can cut off one head; but it would be a stroke worthy of you to cut off two. Please you, shall I go for another?" Garci consenting, he made his escape.

74.

The commendator Mayor of Castille, had a mad relation in his house. The chamberlain said once to the madman—"Y

* Fez allah achbur. But the point of view commanding the last prospect of Granada is known among Spainards by the name of "El ultimo suspiro del Moro," or "The last of the Moor.—ED.

you are not quiet, I will kill you." The lunatic went to the commendator, and said—"Your chamberlain means to kill me." "If he does," said the commendator—"I will hang him." "What good will that do me?" said the relation. "Can you not hang him the day before he kills me?"

75.

A Gallician, being at the war of Granada, received a wound in the head with an arrow. The surgeon arriving said, upon examination—"You are a dead man, the arrow has pierced your brain." The Gallician said—"Look again, for that is impossible." The surgeon replied—"It is so; I see it plain," "It cannot be," said the Gallician; "for if I had any brain, I should not have been here."

76.

One said there was no difference between mad men and wise, save this, that the wise dreamed by night, and the mad also by day.

77.

Two young men were suitors to a lady, one rich, the other poor. The father preferred the poor lover; and being asked the reason, said—"Because the rich, being a fool, was likely to get poor; while the poor, being wise, was likely to get rich."

78.

A gentleman said to another, in company—"If all drank like you, wine would be very cheap." "Nay," answered the other, "It would be very dear, for I drink as much as I choose."

79.

A man went to borrow an ass of a neighbour, who said the *ass was from home.* Meanwhile the animal chanced to bray:

upon which the borrower exclaimed, "How! did you not tell me the ass was abroad?" The other replied, in a passion—"Will you prefer the ass's word to mine?"

80.

A squire, being at the point of death, ordered his son to sell three valuable falcons which he had, and with the price of one to pay his debts; with the other to provide masses for his soul; and keep that of the other to himself. When the father was dead, it was found that one of the falcons had flown away—"Well, well," said hopeful, "let that one go for the soul of my father."

81.

A soldier, called Pedro el Negre, passing through a meadow near Toledo, a large mastiff ran at him, and he stabbed the dog with a spear he had in his hand. The master of the dog brought him before the Alcalde, who asked him why he had not rather struck at the dog with the butt end of his weapon?—"So I should," said the soldier, "had he run at me with his tail."

82.

One saying to another, "You speak foolishly." He answered—"It is that you may understand me."

83.

The doctor Sanchez, who was very fat, visiting Coria, a labourer said, "Your highness will do me justice?" the doctor answered—"You should rather say, your fatness."

84.

One hiring a lodging in Valladolid, said to the landlady—"I assure *you*, madam, I am so much liked that I never left a

lodging but my landlady shed tears." "Perhaps," said she, "you always went away without paying."

85.

A squire travelling on a mule, and coming to a river where he did not know the ford, cried to a peasant,—"May this river be passed here?" The fellow answering, "Yes;" and he proceeding, at two steps was up to the middle. "You villain," cried he, "why did you tell me false?" "I told you truth," said the clown, "for my ducks, and those of my neighbour, Pero Sanches, pass there every day."

86.

A passenger going to Peru, a great storm arose, and the master of the vessel ordered that the most burdensome articles that every one had should be thrown into the sea, to lighten the vessel. Upon which this passenger ran and brought up his wife, saying, "That she was the most burdensome article he had."

87.

A stranger, being much addicted to lying, was telling of the many countries and cities he had been in; when one of the company asked, if he had ever been in cosmography. The stranger, thinking this the name of a city, said—"We saw it at a distance, but could not visit it, being in haste."

88.

A squire being asked why he had married a deaf wife? said —"In hopes she was also dumb."

89.

A person asked a friend how he, who lived at so little expense, was not rich? since he knew that he had eight reals a day of *income, and did not* spend more than two. The friend answered

—"Brother, I pay two; I lend two; I waste two; and I lose two. Those I pay, are to my father and mother, who are poor. Those I lend, are to my son, at Salamanca, who, I trust, will pay me when I am old, as I now pay my father. Those I waste, are for eating and drinking, to my wife and myself. Those I lose, are for dress to my wife."

90.

A gentleman, speaking of those who married pretty wives, said that in six months a beautiful woman became ugly to her husband; and, what was worse, she continued beautiful to others.

91.

A very ugly man invited a stranger to dine with him. At sitting down, a lady came in, and the host said—"Sir, this is my wife." The stranger looking at her, and seeing her as ugly as her husband, said—"Is this your wife, sir?" "Yes," said the husband. "Upon my word," said the stranger, "I took her for your sister."

92.

A widow, who had lost a beloved husband, upon mention of marriage being made to her, said—"If I have another husband like the last, I should be in perpetual terror of losing him; and, for a bad one, what occasion is there?"

93.

A father being at table, forgot to help his little boy; upon which the child said to his father.—"Give me some salt." "For what?" said the father. "For the meat you are going to give me," said the boy.

94.

An old man meeting another, who had a staff in his hand, said—"Ay, brother, when old houses require props, they are sure of falling soon."

95.

Philip II., king of Spain, giving the right hand to Emanuel of Savoy, to do him honour at their entry into Saragossa, and seeing Emanuel's horse troublesome, said—"My son, your horse fatigues you." Emanuel answered—"He knows he is not in his place."

96.

The Duke D'Ossona, being viceroy of Naples, went on board the Spanish gallies, on a festival, to make use of his right of delivering one wretch from punishment. He interrogated many, and asked why they came there. All excused themselves, on various pretences, save one, who confessed his crimes, and said that his punishment was too light for them. The duke exclaimed—"Here, take away this villain: lest he should corrupt all these honest men," and instantly set him free.

97.

A Spaniard, who had only one eye, being in the gallery of a tennis court, had it knocked out by a stroke of a ball. Without emotion, he took off his hat to the company, and said—"*Buenas noches*," "Good night."

98.

A king* being called Great, after having lost much of his dominions, a Spaniard observed—"His greatness is like that of ditches, which are the greater the more you take from them."

* Louis XIV.

ITALIAN.

1.

A PEASANT, having ascended a chesnut tree, to gather the nuts, fell down, and broke a bone. Minacio, a wag, comforting him, said that if he would follow his advice, he should never have another fall from a tree. The peasant, begging with great earnestness to hear the receipt, Minacio said—"Never come down faster than you go up."

2.

Mancini, a rustic townsman of Pogi, went to fell corn at Figigni, which was loaded on several asses. When he was returning, being tired, he leaped upon one of the animals; and, drawing near home, began to count them, totally forgetting that he sat on one: and the consequence was, that he missed one of the number. Being much concerned at this, when he came home, he gave the asses to his wife; and returning to Figigni, a ride of seven miles, enquired of everybody he met if they had found an ass? When all came to nothing, he returned home very melancholy; but soon, by his wife's assistance, found that the ass he was seeking was the one he rode on.

3.

The ambassadors sent from Florence to France, passing

through Milan, paid a visit of ceremony to the Duke Barnabo, who, asking them who they were, they answered—"Citizens and ambassadors of Florence, if it please your highness." Being graciously received, they proceeded on their journey; and, when they came to Vercelli, it was stated that the expression used to the duke was improper; for they were certainly citizens and ambassadors of Florence, whether it pleased his highness or not. After much deliberation, they agreed to return to Milan, and retract that expression, as derogatory to their embassy. Coming to the duke's presence, the elder spoke thus—"Prince, when we came to Vercelli, we recollected to have said that we are citizens and ambassadors of Florence, if it please your highness, which was a wrong expression: for we are citizens and ambassadors of Florence, whether it please your highness or not." Barnabo, laughing, answered—"Now I know you to be what I supposed, grave men and wise."

4.

The Venetians are ridiculous all over Italy for bad horsemanship, no horses being used at Venice. One of them going to Trevizi, used a hired horse; his servant running behind, on foot. The horse being resty, and kicking, had almost struck the servant, who, in a rage, took up a stone to throw at the horse; but, aiming too high, hit his master on the reins. The master, thinking it was his horse who kicked him, exclaimed—"Curse the horse! What a kick he has given me on the back!"

5.

A Florentine, buying a horse at Rome, made his bargain with the seller, that he should pay fifteen pieces of gold in hand; and be in his debt for the remainder. A short time after, the seller

demanding payment, the other answered—"Keep your bargain: it was agreed I should be in your debt for the money. If I pay it, how can I be in your debt for it?"

6.

A very corpulent traveller riding through Parugi, several of the inhabitants of that city, which is noted for wit, asking him why he carried his baggage before him? he answered—"It is my custom, when I come to any town full of thieves."

7.

Marco da Lodi had given Pope Clement one of his sonnets to read, for his amusement. When the Pope came to the second or third line, he exclaimed—"Ha, Messer Marco, this line has a syllable too few." "Do not be concerned at that, holy father," said Marco; "in reading further, you will find some line or other that has a syllable too much, and the one will make up the other."

8.

Lorenzo de Medici being requested to favour, at an election of magistrates, a gentleman something suspicious to the state, but who was fond of the juice of the grape; and the person who recommended him, saying—"You may make him do what you please for a cup of wine." Lorenzo retorted—"But if another gives him a flagon, where am I?"

9.

The Tosetto, a Paduan doctor of philosophy, was a gallant and facetious man. Meeting a lady in the street, and giving her way, he said—"All should give way to so beautiful a lady." She, being very proud, answered—"You are ugly enough." Tosetto replied—"Madonna, I said one falsehood, and you another."

10.

Two cavaliers of Castille, one called Don Francesco d'Anaia, an old man and wise; the other Don Diego d'Agro, young and foolish; made love to the same lady. Both being one day in her presence, the young man thinking to affront the other, asked him how old he was? The old cavalier answered—"Faith I cannot say to a year; but this I know, that an ass at twenty years, is older than a man at sixty."

11.

The duke Giovanni d'Angio, having assembled a great army to seize on the crown of Naples, caused this motto, from scripture, to be put on his banners—"*Fuit missus cui nomen erat Joannes,*" upon which, the king Alfonso put on his the rest of the verse —"*Et non receperunt eum.*"

12.

Messer Antonio da Palermo, being asked what was most requisite to nuptial happiness, answered—"That the husband be deaf and the wife blind."

13.

Madonna Valpurga Casabianca d'Augusta, a modest and sensible young lady, having received much abuse from an old and choleric lady, said to her—"Madam, I see you are rich in years, but poor in sense;" and "you had better borrow of me a little of one of these articles I can spare."

14.

An inhabitant of a maritime town looking out at a window, and seeing the ocean in a violent storm and many vessels tossing about, said to a friend who was with him—"I wonder so many *people go to sea,* when so many die there." "Do not you

wonder," answered the friend, "why so many people go to bed, when so many die there?"

15.

Messer Orlando, a knight of Sienna, having a long dispute with Bernardino Buoninsegni which of them ought to have the precedence at a procession of the gonfaloniers, Bernardino, who was a doctor, said to him, "Does not Cicero determine it, who says, *Cedant arma togæ?*"

16.

Rosso da Sillana going to be executed, while some priests administered spiritual comfort to him, fixed his eyes on the ground, as ruminating on his sins, but soon exclaimed "What a fool must have paved this street! The stones are all out of order."

17.

Marcello da Scopeto, consulting Coccheto da Trievi, the physician, he wrote a receipt, and said, "Here, take this at three times; one every morning." Marcello cut the paper in three; and made shift to swallow it in three mornings.

18.

A great drinker was ill of a fever, attended with much thirst. A consultation of physicians was called; who, debating much among themselves how to cure the fever and remove the thirst —"Gentlemen," said the patient, "do you cure the fever, and I shall remove the thirst myself."

19.

In Naples, during war, a very bad coin was issued. A gentleman complaining much of it, and saying, he no longer knew what he was worth, Caritheo, who was in company, said

—"I rejoice, sir, at your good fortune: for we say of a very rich man, that he cannot tell what he is worth."

20.

Camerino, being in prison, and having confessed many crimes for which he was condemned to be hanged, Messer Pietro Margani sent him word to be firm, and retract his confession; and he should use means to save his life. But Camerino answered—"My honour is concerned; and I will not unsay what I have said, for I always keep my word." And thus suffered death, rather than break his word.

21.

Cocchino, a very poor man, lived in a little house without a bit of furniture, and of course took little care to shut his door. One night a robber entered, and groped about to find if there was anything to steal. Cocchino, after listening to him for some time, said—"Gently, gently, fellow. You will be lucky if you find anything here by night, while I can find nothing by day."

22.

Ambrogio Spinocchi, talking with Lorenzo de Medici, on the revenue of Sienna, said—"It depends on miracles." For miracles were often wrought there to advantage.

23.

Strozzi Strozzi said to one who lamented that a column hid the view of a window of his—"I know a certain remedy; block up the window."

24.

The celebrated Donatello, being asked, "What was the best thing Lorenzo di Bartoluccio the sculptor had done?" answered —"The sale of Lepriano;" which was an estate that yielded badly.

25.

The patriarch Vittelleschi sending for Donatello, he answered —"Tell the patriarch that I shall not go. I am a patriarch in my art, as well as he in his."

26.

The same Donatello having made a statue of bronze of the captain, Gattamelata, and being too much pressed to put the last hand to it, took a hammer and dashed off its head. Upon this he was summoned before the senate of Venice, and told that they would take off his head as he had served the statue. "I am content you should do so," answered Donatello, "if you can put it on again, as I can do to your captain."

27.

Cosmo de Medici, having a country gentleman to dinner, some muscatel pears were put on the table. The rustic thinking they were wild pears, said—"Now, we give these to hogs." Cosmo, turning to a servant, said—"We do not: quick, take them away."

28.

Bartolomeo Gottifreddi, being asked what ship is the most secure? answered—"That which is in port."

29.

A gentleman of Modena, not very rich, was constrained to take a clown for his servant, who was a very gross and sleepy dog. His master going one festival to visit a friend, who lived at his villa a little way from town, alighted at the gate of the house and desired Martin, his servant, to hold his horse till he came back. He was no sooner gone than Martin, holding the bridle in his hand, fell, as usual, into a profound sleep. A poor soldier passing by, took a sudden affection for the horse; and,

seeing the keeper lost in sleep, he slipped the bridle off his head, and, leaving it in Martin's hand, mounted the steed and set off at a gallop. After some time, Martin being awakened by a servant of the house, and stupified with surprise, exclaimed—"I am either Martin, or I am not. If I am Martin, I have lost a horse. But if I am not Martin, I have found a bridle."

30.

Dante Alighieri, the famous poet, was remarkable for his quick and ingenious replies. One day, returning from a fair, three Florentine gentlemen saw him before them at a distance, and agreed to try his readiness by three instantaneous addresses. So all riding up, one said—"Good day, Messer Dante?" the other, "Whence came you?" "How deep is that river?" The poet answered at once—"Good day, and good year;—from the fair;—up to your middle."

31.

Anciently, a triumph was only granted when so many thousand enemies were slain; whence Scipione Fondi, praising a physician, said—"He deserves a triumph."

32.

Two young gentlemen of Venice being sent ambassadors to the emperor, he refused them audience saying, that it was usual to send wise and grave men as ambassadors, and not beardless youths. They begging one hearing, and, promising not to speak to the business of their embassy, were admitted; when one of them said—"Sacred Prince, if the senate of Venice had thought that wisdom lay in beards, they would have sent two goats to your majesty."

33.

Galeozzo, a bad painter, received the nick-name of "As may happen," from this, that upon being asked what he was drawing,

and finding it sometimes convenient to mould a man of his fashion into a horse, he always answered—"As may happen."

34.

Some gentlemen talking with much compassion of the calamities Rome had suffered a few days before, by an inundation of the Tiber, Jacopa de Patti, a facetious man, said—"The Romans ought to pray God, that the Tiber may be always sick." Being asked Why? he said—"Because he never leaves his bed without doing vast mischief."

35.

Maximilian the emperor, complaining of the small returns to his treasury, his ministers devouring all his revenues, Corrado dalla Rosa said to him—"Sir, why do you not make yourself your chancellor? it is a much more opulent place than that you hold."

36.

Some gentlemen blaming without mercy a new tragedy, one said that not one of Aristotle's rules was observed in it; nay, that even the radical maxims of tragedy were forgotten, for the tragedy neither moved terror nor pity. "Pardon me," said another—"as to the last; for the piece certainly moved pity for the author."

37.

A bad poet, having shewn two of his epigrams to the learned Messer Antonio Rinieri de Colle, and desiring his opinion, said—"Well, my dear Messer Antonio, what do you think? has Catullus any two pieces like these?" "That he has not," answered Antonio, "nay, nor one."

38.

Bonardo della Fratta saying to one of his servants, "Are not

you a liar—tell me the truth?" the fellow answered, "If I am a liar, how can I tell the truth? Nevertheless, I will say I am, if you will, in course, believe I am not."

39.

Messer Nicolo Costanti, a gentleman of Sienna, being asked the reason why people of small stature were the most courageous? answered—"It is a proof of the wisdom of nature; because they have most need of self-defence."

40.

Giulio Ferrao, being seated at a feast between two gentlemen; one of them remarkable for his hardness of heart, the other for his gluttony; and being asked by the host how he fared, answered—"Very ill, sir, I am between Scylla and Charybdis."

41.

A pedant, showing an epithalamium of his fashion to Sannazaro, asked him, how he liked it? and added, in boast, "I wrote it in one night." Sannazaro answered—"I really guessed so."

42.

Company conversing in the house of Cardinal Savello, upon the arrival of a celebrated man of letters in Rome, one asked, "In what letters is he eminent?" It being answered, in Greek, Latin, and Italian, he replied—"Has he letters of credit?"

43.

The celebrated Marullus being at Bologna, some of the literati there brought him some verses written in his praise by young men of the place; and asking his opinion of these fruits of the plants of Bologna, he answered, cynically—"If your plants be past twelve years of age, they will bear fruit of no kind."

44.

Tosetto one day putting the physician Zerboico in a violent passion, he said—"Peace, rogue! Do not I know that your father was a bricklayer?" Tosetto answered—"Nobody knew this save your father, who used to carry him lime."

45.

The Cardinal d'Esté inviting the Cardinal de Medici to supper, they afterwards played at cards. The latter wagering ten thousand crowns, the former won, but threw down his cards without showing them, as though he had lost. One of his gentlemen saying, next day—"You actually won," the Cardinal d'Esté answered—"I know it well; but I did not invite him here to gain his money, or make him pay a reckoning."

46.

The cardinal Chigi, nephew of Pope Alexander VII., being in France, as legate *à latere*, Le Brun's tent of Darius was shewn him, which is the master-piece of that painter. On one side of it was a picture of Raffaele; on the other, one of Paul Veronese. Chigi, being asked his opinion of Le Brun's piece, answered—"It is pretty, but it has two bad neighbours." Letting them know how dangerous it was to place a tolerable picture between two master-pieces.

47.

Piovano Arlotto was a curate famous for pleasantry. Going a journey once, several friends gave him commissions; but all, save one, forgot to give him money to execute them. When he returned, he had only remembered the friend who gave him money; and the rest complaining, he said—"You must know, my dear friends, that coming to a bridge I took out all your

memorandums to look over; when lo a gale came and carried all into the river save one, which, having cash wrapped in it, was too heavy to be blown away."

48.

The same Piovano had a book, in which he noted the faults of the principal people of his time. Passing by Naples, he waited on King Alfonso, who liked his pleasantry, and said—"Am I in your book, Messer Piovano?" "Let us see," answered he, and turning it over, read—"A fault of Alfonso, king of Naples, in sending to Germany a German of his court, with twelve thousand florins of gold to buy horses." "What fault is in this?" said the king. "Nothing, but the loss of your money," answered Arlotto. Alfonso replied, "But if he returns with the horses or my gold?" "Then," rejoined Arlotto, "I will score you out of my book and put him in."

49.

The same Piovano Arlotto went, with several others, to dine with another curate. The curate, who wished for vengeance upon Piovano for some strokes of raillery, availed himself of his going out a little, and said—"My clerk is absent, and I have nobody to draw wine. We shall draw lots who shall serve the rest; but I will take care to make the task fall to Piovano's share." Agreed. Arlotto drawing the lot and smelling the plot, went down and filled the bottles; then returning, said—"Gentlemen, I have drawn the wine, as our agreement bore, but it is now high time that we should draw lots again who shall go down and stop the casks, with which I have nothing to do." The master of the house, who knew him well, *running down stairs*, saw his wine flowing about, and after

stopping the casks, complained loudly to Arlotto, who said—"I fulfilled the bargain, but could have no inducement to do more for so ungracious an host."

50.

Piovano Arlotto lent a parishioner three measures of oats, who forgot to repay them. Next year this parishioner came to borrow three more, and Arlotto said—"With all my heart; you have only to go to my granary and take them." The man ascended and descended in a trice, saying, there was not a grain in the place. "Oh, then," answered Arlotto, "you must surely have forgot to return me what you borrowed last year. I now lend it you again; but see you return it faithfully." The man took the hint, and returned the oats soon after.

51.

The Doge of Genoa being at Versailles, to ask pardon of Louis XIV. and, examining the beauties of the palace, a courtier asked him, what he found most extraordinary?—"To see myself here," answered he.

52.

Tasso, being told that he had a fair occasion to avenge himself of an enemy; answered—"I do not wish to take away his life, his honour, or his wealth; but merely his ill-will."

53.

Francis I., of France, had an interview at Bologna with Pope Leo X. Though Francis was a showy monarch, Leo outdid him in brilliance. The king, piqued, said, that anciently priests were plain men, and did not mind vanities. "True," answered Leo, "but that was when kings kept sheep."

54.

The wife of Marshal d'Ancre, an Italian, having great influence over Mary of Medicis, queen of France, was, after the death of that princess, brought to trial for witchcraft. Being asked by what fascination she had such power over the queen, she answered —"By that sure fascination which a strong mind has always over a weak one."

55.

Duke Frederic of Modena, having built a palace, was at a loss what to do with the rubbish. An abbot, standing by, told him to cause a pit to be made large enough to contain it. "And what," said Frederic laughing, "shall I do with the earth which is dug out of the pit?" To which the abbot, with great wisdom, replied—"Make the pit so large as to hold all."

56.

The Florentines, warring against Pisa, had exhausted their supplies. A council being called for the means of raising new, an ancient senator arose, and said—"I have, with much deliberation, found two plans of supply. In the first place, you all know that our best revenues arise from the duties exacted at the gates of the city. We have at present only eleven gates; let us open eleven others, which will double that revenue. Secondly, let us erect two mints in the Pistoia and in the Prato; and coin night and day, and coin nothing but ducats of gold."

57.

In the council of Florence two bitter adversaries appeared, Altovizi and Alamanni. The former falling asleep one day in the council, one awaked him, and asked if he had heard what his *adversary had said?* adding, that the fathers had long expected his

answer. Altovizi starting up, cried—"Fathers, I deny all that Alamanni has said." Alamanni answering, that he had said nothing. Then, said Altovizi—"I deny all that thou wilt say."

58.

A poor clown, losing an eye, by medicines given him to cure it, by Seraphini the quack, went and reproached him for stripping him of his money; threatening to show the case to the magistrates. Seraphini in a passion, exclaimed—"You scoundrel, would you have two eyes forsooth, when honest men, nay princes, have no more?" The clown, terrified beyond measure, asked pardon, and thought himself lucky to escape with one eye.

59.

Ponzio of Sila seeing a rustic who had two capons to sell, and agreeing on the price, begged him also to carry them to his lodgings, where he was going, and he would pay him for his pains. Ponzio led him to a round bell-tower, separate from the church, near which was an alley: when standing still, Ponzio said, "I have wagered a couple of capons with a friend, that this bell-tower is not forty feet round, and have got a packthread here that we may try it." So drawing the thread from his pocket he gave one end to the rustic; bidding him hold it while he went round. But when Ponzio came to the other side of the bell-tower, where the alley was, he fixed the thread with a nail, and ran down the alley with the capons. The peasant, after long standing and bawling, went round, and had the nail and packthread for his capons and labour.

60.

A fellow being in a fair on horseback, saw a great crowd gathered round a mountebank. Pushing his horse into the

midst of the mob, he sat staring intensely at the stage-show. Some rogues observing his profound contemplation, and that he had dropped the bridle of his horse to clap his hands often in applause, unloosed the saddle girth, and supported the saddle with two posts; then gently drew out the horse and got off. The fellow did not perceive his loss till, wishing to spur his horse still nearer, he fixed a spur in his own leg, and fell headlong in the mire.

61.

Salezzo de Pedrada, praising an old lady for her beauty, she answered that beauty was incompatible with her age: to which Salezzo replied—"We say as beautiful as an angel, and yet the angels are of all creatures the most ancient."

62.

Cardinal d'Esté having been instrumental in raising Sixtus V. to the papacy, and not finding himself consulted in matters of government, reproached him one day, saying—"But for me you had not been pope." Sixtus answered—"If you made me pope, let me be pope. I shall never be so while I am governed by another."

63.

Dante had not the good fortune to please his patron at Verona. The great Candella Scala gave him to understand that he was weary of him, and told him one day it was a wonderful thing that such an one, who was a fool, should please and make himself beloved by everybody, which he, who was accounted a wise man, could not do. "This is not to be wondered at," answered Dante; "you would not admire such a thing, if you knew how much the conformity of characters knits men together."

GERMAN.

1.

A MALICIOUS woman often beat her husband; being reproved for it, and told that her husband was her head, she answered—"May not I beat my own head as I please?"

2.

Marot the poet, walking near Paris with a lord of the court, took hold of the nobleman's hand. The courtier, thinking this insolent, said—"I allow no fools to take my hand." "Nor I," said Marot, releasing it.

3.

A gentleman of Germany, being in Rome during the pontificate of Leo X., came to kiss the pope's toe. His holiness asked if he had been long in Rome? The German said, some years. The pope then asked him if he had seen the great processions and ceremonies of the church? The gentleman answered, he had seen all but one, which he wished much to see. Leo enquiring what that was? he answered—"A conclave."* Leo only laughed at his rusticity.

4.

It is told of Sixtus V., that, when he was cardinal, he used

* A conclave only sits to elect a new pope.

always to go with his eyes fixed on the ground; but, when made pope, he walked very erect. Being asked the reason of this, he answered—"When I was but a cardinal, I used to throw my eyes on the ground, as looking for the keys of heaven; but now that I have found them, there is no occasion."

5.

Some Dutchmen conversing in a bookseller's shop at Leyden, an unknown German came in, upon which one of them exclaimed—"Why is Saul among the prophets?" The German retorted—"He is seeking his father's asses."

6.

A monk, coming to the prince of Wurtenberg, said he meant to change his religion for the Protestant. The prince thinking he came, as others did, merely that by commencing Protestant he might have leave to marry, said—"You come here on account of religion?" "Yes," answered the monk. "Of what gender is religion?" said the prince. "Feminine," said the monk. "Then," replied the prince, "you come here on account of the feminine gender."

7.

The comedy of Nabal, written by Rudolf Gualter, being acted at Tubingen, a masque of fools was afterwards given. Next day, some praising the performance much, and in particular the fools, and saying they were very great in their way; a stranger, who was present, and thought the honour of his country concerned, said, with much warmth, "I can assure you, we have far greater fools in my country."

8.

A country boy, confessing to a priest, after many little faults, said—"Ah, father, but I know one sin that I won't tell." The

priest, thinking this was some enormous crime, pressed him to tell it, and at last the boy confessed that he knew of a bird's nest in his father's garden, and the young were just ready to fly. "But, father," added he, "you will tell this to nobody," which the priest, with a smile, promised. Next Sunday, the priest, in his sermon, took occasion to reprove the parents for neglecting the education of their children; and, among other things, said, the children were so ignorant, that they did not know a bird's nest from a sin. Upon which the boy, starting up, cried—"Stop, stop! you promised you would not tell."

9.

Paul Wust, the fool, being asked by Prince Eberhard, if he would go with him and be his fool? answered—"No; my father begot me for himself, you go and beget a fool for yourself."

10.

Daiglin, a singer at Constance, meeting a man rather noted for stupidity, said, he would make an excellent magistrate. Being asked, why? "Because," said he, "he must have a vast treasury of wisdom at home, for he never spends any."

11.

A waggish fellow carried about a pair of shoes, and offered them to any man who did not fear his wife. He could find no person to swear to the terms; at last, a clown came and had them. As he was going, our wag told him to take a piece of blacking with them. "No," answered the fellow—"I must not dirty the pockets of my new coat. If I did, my wife would be angry." Upon which our wag, taking back the shoes, said—"You rascal, if you fear your wife in a trifle like this, what must you do in things of moment?"

12.

Two scholars being in a tavern, fell talking in presence of their host of the great platonic year; in which they said—"after thirty thousand years every thing shall revert to its former state." The host seeming much pleased with the novelty of the idea, one of them said to the landlord that seeing every thing was, in thirty thousand years, to revert to its present condition, they hoped he would trust them till then, and they would pay him most faithfully. The host, who was a shrewd fellow, replied—"Gentlemen, I will trust you with all my heart; but, as thirty thousand years ago you must have been just this sum in my debt, I must insist on being paid that first."

13.

A poor actor being in Saxony, and meeting with little encouragement, was reduced to great straits. Passing one day by a gallows, on which a man was lately hung in chains, he saw that the dead man's stockings were very good; and having a great desire for them, he cut off the legs and carried them away. Coming soon to a rich farmer's house, he begged for lodging for a night; and was shown to the barn, where at one end was lodged a calf. Here setting to work, he delivered the legs from the stockings, and departed in the morning leaving the legs behind him. When the people came soon after to the barn, they found only calf and legs, and very wisely concluded that the calf had eaten the player all but the legs. The neighbourhood hearing of this, had the farmer taken up for a wizard; and ill had it fared with him if the player, induced by a great reward offered and paid by the farmer, had not appeared in court, and *told the story* as it was. By this tragi-comic adventure, the *player gained more* than by all his tragedies and comedies.

14.

A Jew, joking with a Christian, struck him on the cheek, and said—"Now turn the other, as your gospel commands." But the Christian gave him a sound drubbing. The Jew cried—"This is not in the gospel." "Ay," said the Christian, "but it is in the comment." "Curse the comment," said the Jew, "it is harder than the text."

15.

One being asked what made him bald? said—"My hair."

16.

People confess ignorance in arts which they have not learned, but no one rejects a kingdom, saying, "I know not how to reign," though this be, of all arts, the most difficult. Rodolph, the emperor, being asked the cause of this, said—"It is commonly observed that he must be a fool who cannot reign, and no one is willing to confess himself a fool."

17.

Christina, Queen of Sweden, having made a public abjuration of the Protestant faith, at Inspruch, she was treated with a comedy after dinner, upon which she said—"Gentlemen, you do well to furnish the comedy, after I have spoken the prologue."

18.

A lady asking that celebrated general, Prince Maurice, who was the first captain of the age? he answered—"The Marquis of Spinola is the second." He thereby gave her to understand that he knew himself to be the first, but did not choose either to say so, or tell a falsehood.

19.

Two ladies of high rank, disputing the precedence in a pro-

cession, the emperor, Charles V., desired they would make him their arbiter. Having heard the reasons on both sides, he found no other way to end the difference, than by ordering that the most foolish should go first. After which there were as many disputes who should go last, till they agreed that each should be foolish in her turn.

20.

The celebrated Hugo Grotius, being ambassador for the Queen of Sweden, in France, had a chaplain who was very proud of his own sacred character. One day, in his sermon, enlarging on the prerogative of priesthood, he repeatedly assumed the title of *ambassador of the King of kings*. When they went to dinner, Grotius, taking the chaplain by the hand, went to place him in his own arm chair, at the head of the table; saying—"I am only ambassador of a queen." The chaplain, much abashed, drew back; and Grotius said, "Learn, then, my friend, that an ambassador can only be sent from one sovereign to another. You are but a messenger."

21.

After the death of Barnevelt, pensionary of Holland, his sons entered into a conspiracy against Prince Maurice. The eldest being taken, Madame de Barnevelt demanded an audience of the prince, to beg her son's pardon, which, as stadholder, he had a right to grant. The prince gave her an audience; but, instead of granting her prayer, he said, he was surprised to see her ask favour for her son, when she had not asked it for her *husband*. She, seeing nothing was to be obtained, answered—

"I did not ask pardon for my husband, because he was innocent, but I ask it for my son, because he is guilty." And with these words went away.

22.

The Emperor Charles V., having one day lost himself in the heat of the chase, and wandered in the forest far from his train, after much fatigue in trying to find a route came at last to a solitary hedge-public-house, where he entered to refresh himself. On going in, he saw four men whose mien presaged him no good; he, however, sat down and called for something. These men, pretending to sleep, one of them rose and, approaching the emperor, said, he had dreamed that he took his hat; and accordingly took it off. The second saying, he had dreamed he had taken his coat, took that. The third, with a like prologue, took his waistcoat. And the fourth, with much politeness, said, he hoped there would be no objection to his feeling his pockets; and seeing a chain of gold about his neck, whence hung his hunting horn, was about to take that too. But the emperor said—"Stop, my friend, I dare say you cannot blow it; I will teach you." So putting the horn to his mouth, he blew repeatedly and very loud. His people, who were searching for him, heard the sound, and entering the cottage, were surprised to see him in such a garb, "Here are fellows," said the emperor, "who have dreamed what they please. I must also dream in my turn." Sitting down, and shutting his eyes a little while, he then started up, saying—"I have dreamed that I saw four thieves hanged:" and immediately ordered his dream to be fulfilled; the master of the inn being compelled to be the executioner.

23.

Charles V., going to see the new cloister of the dominicans at Vienna, overtook a peasant who was carrying a sucking pig, and whose cries were so disagreeable to the emperor that, after many expressions of impatience, he said to the peasant—"My friend, do not you know how to silence a sucking pig?" The poor man said, modestly, that he really did not, and should be happy to learn. "Take it by the tail," said the emperor. The peasant finding this succeed upon trial, turned to the emperor, and said—"Faith, friend, you must have been longer at the trade than me, for you understand it better." An answer which furnished repeated laughter to Charles and his court.

24.

Charles V., approaching very near the cannon of the enemy, an officer begged him not to expose himself so much. The emperor answered, laughing—"Pooh! did you ever hear of an emperor killed by a cannon ball?"

25.

The same emperor, having appointed a day of tournament, commanded his lords to form themselves in troops. Every peer composed his of the most considerable gentlemen of his acquaintance; but none of them chose a very gallant and worthy knight, because there was some stain or other in his family. A gentleman of the chamber telling the emperor the mortification this gallant gentleman sustained, and that he was then in the antechamber, where the court was assembled, Charles went out, and taking the knight by the hand, said—"My lords, let none of you hope to have this gentleman, for I have engaged him for my own troop."

26.

In the Place des Victoires (Victory-square) at Paris, is the statue of Louis XIV. on a high pedestal, with the figure of Victory behind him going to crown him with laurel. In the time of Queen Anne's wars, when the armies of Louis had received several signal defeats, a German officer, considering the attitude of Victory holding the crown over the king's head, said—"*Adfert ? an Aufert ?*" Does she bring it—or carry it away ?

27.

Julius II. the pope, being a great warrior, was reproached for his disposition by some who said to him, that the keys of Saint Peter were given to him, but not his sword. Julius answered—"The Scripture says that Peter had a sword." It was answered—"True; but Jesus bid him put up it in its sheath." "Yes," replied the pope—"but it was after he had cut off the ear of Malchus."

28.

Joseph II., Emperor of Germany, travelling in his usual way without his retinue, attended by only a single aide-de-camp, arrived very late at the house of an Englishman who kept an inn in the Netherlands. After eating a few slices of ham and biscuit, the emperor and his attendant retired to rest, and in the morning paid their bill, which amounted to only three shillings and sixpence English, and rode off. A few hours afterwards, several of his suite arrived, and the publican, understanding the rank of his guest, appeared very uneasy. "Psha! psha! man," said one of the attendants, "Joseph is accustomed to such adventures, and will think no more of it." "But I *shall*," replied the landlord; "and never forgive myself for having had an emperor *in my* house, and letting him off for three and sixpence."

8.

When M. de Guitaud was made cordon-bleu under Louis XIII., he walked before the duke d'Epernon; and perceiving an officer of the order just before him who had made a large fortune, but was originally a grocer, he said to the duke—"I seem to carry before your grace the flambeau I have bought in the shop of him who walks before me."

9.

Gaston of Orleans, after engaging many lords to rebel against Louis XIII., ungenerously abandoned them to their fate. One night the prince of Guimené leaping from the stage into the pit, Gaston held out his hand to him—"My lord, I am infinitely obliged to you," said Guimené—"for I am the first whom you have assisted to descend from the scaffold."

10.

The steward of the Duke of Guise representing to him the necessity there was of more economy in his household, gave him a list of many persons whose attendance was superfluous. The duke after reading it, said—"It is true I can do without all these people; but have you asked them if they can do without me?"

11.

Monsieur de Louvois having said that no less than eight marshals of France had been created in the place of Turenne, a lord said to him—"It takes a deal of silver coin to equal a gold one."

12.

Monsieur Goussaut, president of the chamber of accompts, was celebrated for stupidity. One day standing behind a player at

piquet, who did not know him, the player throwing a foolish card exclaimed—"I am a mere Goussaut." The president enraged at finding his name used as a proverb, said—"You are a fool!" "True," said the other, without looking back, "that is just what I meant to say."

13.

Francis I., being told of a captain who never knew what fear was, said—"Then he must never have snuffed a candle with his fingers; for he would have been afraid of burning them."

14.

A man seeing in the streets *des Petits Peres* an old woman, who drove some asses, said—"Adieu, mother of asses." "Adieu, adieu, my son," answered she. The man felt his ears grow as he walked along.

15.

A man of quality in Bretagne said to the marshal of Meilleraye, who, he thought, used him ill, "If I am not a marshal of France, I am at least of the wood they are made of." "You are right," answered the marshal, "and when marshals are made of wood, you have a chance."

16.

A provincial, seeing one of his friends take much upon himself because he was born at Paris, said—"Have not all the mice in Paris the same honour?"

17.

Some one saying to the Marshal de Gassion that he ought to marry, were it only to leave heirs of his courage, he answered—"I do not value life so much, as to think it deserving of being imparted to any one."

18.

One being asked, of what use monks are in the world? answered—"Of just the same use as the rats in Noah's ark."

19.

A lord, with the cordon-bleu, whose mind was but gross, seeing a fine diamond on the hand of a lady, said rudely—"I would rather have the diamond than the hand." The lady, hearing him, answered—"And I would rather have the collar than the puppy."

20.

A preacher ought to preach by example. This law appeared so severe to a preacher, that he said to one who reproached him for not conforming his life to his lessons—"I have four hundred crowns a year for preaching; but, for as much more, I would not undertake to act up to my preaching."

21.

Quinaut, who did not excel in tragedy, wrote one which did not please. Talking of it to a courtier, Quinaut said that, to judge well of his piece, it was necessary to reflect that the scene lay in Cappadocia; and that, to enjoy it, we must transport ourselves to the place and enter into the genius of the people. "True," answered the courtier, "I do believe it is only fit to be represented where the scene lies."

22.

A bishop was consumed with the desire of being a cardinal. He envied the good health of his treasurer, and said, "How do you manage to be always well, while I am always ill?" The treasurer answered—"My lord, the reason is, that you have always a hat on your head, and I have always my head in a hat."

23.

Racan did not admire the Greek Anthology.* Some epigrams of it were read to him by an admirer of the ancients, who exaggerated the merit of these precious morsels of antiquity. Racan still said, they were totally deficient in salt. A few minutes after dinner was served, and everybody finding the soup insipid, Racan said—"I am of the same opinion, but dare not say too much, as perhaps this may be Greek soup."

24.

The reason of the contempt of Racan and others for these epigrams is, that an epigram with the Greeks, nay, very often with Martial, who corrupted the epigram, was a very different matter than with the moderns. Every Greek scholar knows that epigram means solely *inscription;* and the beautiful simplicity of those in the Anthology will ever please every reader of true taste.

25.

It was well said of a covetous man—"That he was the treasurer of his heir."

26.

Some one saying to another that he ought not yet to marry his son, but stay till he got wiser. "If he gets wiser," answered the other, "he will never marry."

27.

Some words in French have no corresponding rhyme. A lady asking a poet a rhyme to Coëffe (a lady's head-dress), was answered—"Madam, there is none, for what belongs to a lady's head, has neither rhyme nor reason."

* A collection of inscriptive poetry which Lord Chesterfield mistakes for *epigrammatic* in the corrupted Roman, and present sense of epigram.—ED.

28.

A poet presenting to the Prince of Condé an epitaph on Moliere, the prince said—"I wish rather he had brought me yours."

29.

A poet wished to print a poem he had fabricated. He went to see Monsieur de Bautru, Prior of Matras, with whom he left it to read, and give him his sentiments of it as a friend. M. de Bautru read it; and, the poet going a few days after to hear his opinion, he said—"Sir, your poem appears to me too long." "What would you advise me to do, then?" said the poet. Bautru answered, "delete one half." "I shall," said the poet. "And when you have done this," said Bautru, "if you will take my advice, you will burn the rest."

30.

Burlesque has even reigned in the titles of French books of piety, as—"The Snuffers of Divine Love." "The Spiritual Mustard-pot, to make the soul sneeze with devotion." "The Capuchin booted and spurred for Paradise."

31.

One said that a tavern was a place where madness was sold by the bottle.

32.

A gentleman in the suite of the pope's nuncio, being in a company at Paris, the conversation turned upon ancient and modern historians. He was asked, what was said in Italy of Pere Maimbourg? "It is said," answered he, "that he is, among historians, what Momus is among the Gods: he is only there to narrate soporifics."

33.

A lady of quality, seeing the pompous procession at her husband's funeral, exclaimed—"Ah, how happy would my husband have been to see this; he who was so fond of ceremonies!"

34.

A citizen looking out at his window, one called to him from the street that his house was on fire. Ringing for his servant-girl, he said—"They tell me the house is on fire. Acquaint my wife, for I do not meddle with household affairs."

35.

A good monk, being charged with making a catalogue of a library, and meeting with a Hebrew book, put—"Item—a book which begins at the end."

36.

A governor of a city bought a tomb; and said—"No living soul shall be buried under it, save those of my family."

37.

The Marquis de Grancé returning from the army all covered with dust, and in a mean dress, went to the Louvre to pay his court to the prince. Two marechals of France meeting him in the antechamber, said to him—"Bless us! what a pickle you are in! You look like a waggoner." "Yes," answered he, with his usual rudeness—"ready to exercise my whip upon you, if you please."

38.

The Duke de Montmorenci, passing to his government of Languedoc, went through Bourges, where he saw the Duke d'Anguien, his nephew, who was there at his studies. After

some conversation, he gave the young prince a purse of one hundred pistoles, for pocket-money. At his return he called again, and asked him what he had done with these pistoles? The Duke d'Anguien presented the purse to him quite full; the Duke de Montmorenci taking the purse, threw it out of the window, and said to the young prince—"Know, my lord, that so great a man as you ought not to keep money; for, if you spend no other way, there are in the world many poor."

39.

Cardinal Richelieu procured a pension of two thousand livres to M. Vaugelas, who was employed on the dictionary of the academy. Vaugelas going to see him, the cardinal said—"Well, sir, you will not, at least, forget the word *Pension* in your dictionary." "No my lord," said Vaugelas, "nor that of *Gratitude.*"

40.

Benserade, being at the academy, took the seat of Abbé Furetiere, whom he did not like; and said, in sitting down—"In this seat I can say nothing but foolish things." "Courage!" cried Furetiere: "you begin well."

41.

Louis XII., king of France, called the father of his people, and who contests the palm of genuine glory with Henry IV., had, while Duke of Orleans, received many affronts from Madame de Beaujeu, and from Briconet, who were in favour during preceding reigns. One of his confidants excited him, on his coming to the crown, to resent them: but he answered—"It *is beneath a king* of France to avenge the injuries of the Duke *of Orleans.*"

42.

To succeed in arms, one must above all be excited by the voice of one's heart; for without this vocation no success. One must not be like him when dining with his comrades, who with him were commanded to mount a breach in the evening, ate little; and being asked the cause, said—"I have no pleasure in eating when I am not sure of digestion."

43.

One of the fairest qualities which a prince can have is to forget injuries and remember services. John, the second Duke of Bourbon of his name, being a hostage in England for King John of France, many gentlemen, his vassals, plotted against him during his absence and entrenched on his rights. One of his officers made exact memoirs concerning them; and presented a large collection to the duke upon his return, in order that he might do justice against the offenders. Upon which the duke asked him if he had also taken memoirs of all the good offices they had done him before? The officer answered in the negative. "Then," said the duke, "it is not just that I should make use of these;" and he threw them into the fire.

44.

M. de Bassompiere, being prisoner in the Bastille, passed his time in reading and writing. One day his secretary finding him turning over the bible, asked him what he sought? The marechal replied, "I seek a passage which I cannot find."

45.

M. de Beaufort having happily escaped from the Bastille, the Prince of Condé remained there with another lord of the court; and they found their confinement not at all agreeable. A friend

having come to see them, the courtier asked him to send him "The imitation of Jesus Christ." * The prince, being asked if he had any commands, answered—"Send me the imitation of M. de Beaufort."

46.

King Henry IV. was complimented by the deputies of the parliament of Paris upon a victory which he had gained. The Marechal de Biron, who had held a large share in the action, was present at the audience. "See, gentlemen," said the king, presenting the marechal, "Here is a man whom I present with equal pleasure to my friends and to my enemies."

47.

It is the custom of the parliament of Aix, in Provence, to expose the presidents and the counsellors, after their death, in their red robes; the face uncovered, and the code of Justinian under their heads. Doujat, a doctor at law, said on this subject —"If we cannot put the code into their heads, we shall put it below them."

48.

One may apply to our present youth what a learned lawyer has pleasantly said of the Normans, who attain majority at twenty-one years, while twenty-five are required for the French; namely, *Malitia supplet ætatem;* "malice supplies the defect of age."

49.

A physician being in company with a jolly fellow, whose colour told how much claret he had drunk, told him that he would engage to restore his face to its proper colour for a hundred *crowns*.—"Will you, indeed? said the other; "I know its price

* By Thomas à Kempis.

better. It has cost me a thousand crowns ; and another thousand would hardly replace it."

50.

An ideal count and an ideal abbé being in company together, the count hearing the word abbé always bandying about, was piqued, and asked the abbé where his abbey lay? The abbé replied—"Bless me! do you not know it? it is in your county."

51.

A man, to whom his friend had refused some unjust favour, said to him that he would have nothing to do with his friendship, since it was useless to him.—"Nor I with yours;" was the answer—"since, to preserve it, I must be unjust."

52.

One praising a prince in his presence, for many virtues which he did not possess—"I will do all I can," replied the prince, "to save you from a charge of falsehood."

53.

A king of France visiting his Maitre d'Hotel told him his house was fair and well built, but that it had one fault, which was, that the kitchen, as far as he could judge, was too small for the rest—"Your majesty must not wonder at that," replied he; "for it is to the smallness of my kitchen that I owe the largeness of my house."

54.

Francis I., having imposed a new tax, it was reported to him, as a treasonable offence, that the people murmured so much, as not even to spare his sacred person—"Pooh!" answered Francis, "why should they not have amusement for their money."

55.

The prince of Condé coming to congratulate Louis XIV. on the battle of Senef, in which his highness had the command, and had acquired great honour, the king went to the top of the stairs to receive him. The prince being lame of the gout, mounted very slowly; and stopping mid-way, begged his majesty's pardon if he made him wait—"Cousin," said the king, "do not hurry yourself; one loaded with laurels, as you are, cannot move very swiftly."

56.

A certain French gentleman, having been but a very little while in England, was invited to a house where a large bowl of punch was made; a liquor he had never seen before, and which did not at all agree with him. Speaking of his entertainment next day, but forgetting the name of the liquor, he asked—"Wat dey calla dat liqueur in England, dat be all de contradiction? where is de brandy to make it strong, and de water to make it weak; de sugar to make it sweet, and de lemon to make it sour? "Punch," I suppose you mean, answered the other. "Ay, punch, begar!" said monsieur, "it almost punche my braine out last night."

57.

Voltaire, having lampooned a nobleman, was one night, in his way home, intercepted by him and handsomely cudgelled for his licentious wit. Upon which he applied to the Duke of Orleans, who was then regent, and begged him to do justice in the affair. "Sir," replied the regent, smiling, "It has been done already."

58.

"*Deo erexit Voltaire*, 1761," is the inscription on a church

built by Voltaire; who said—"It was high time to dedicate one church to God, after so many had been dedicated to saints."

59.

The French ambassador, dining with King James I., the king in mirth drank a health to him, saying—"The King of France drinks a health to the French king." Upon which the ambassador replied—"My master is a good lieutenant, for he holds France well for your Majesty." "No," says the king—"he holds *from* me." "Truly, sir," said the ambassador—"It is no further from you than it was."

60.

The Cardinal de Retz, being out of favour at court, and at last recalled to kiss the king's hand, his majesty said to him—"Your eminence's hair is grown quite white." To which he answered—"It would make a younger man than I am look grey, to be so long in disgrace with your majesty as I have been."

61.

The Duke of Guise, after a battle fought between Francis I. and Charles V., reproached one Villandry that, though he was in complete armour, yet he had not been seen in the fight.—"I will make it out," said Villandry boldly—"that I was there, and in a place where you durst not be seen." The duke nettled at this reproach, threatened to punish him severely; but he appeased him with these words:—"I was, my lord, with the baggage, where your courage would not suffer you to go."

62.

A Gascon officer, who had served under Henry IV. without receiving any pay for a considerable time, came to the king, and confidently said to him—"Sir, three words with your majesty,

money or discharge." "Four with you," answered his majesty—"Neither one nor other."

63.

A traveller relating some of his adventures, told the company that he and his servant had made fifty wild Arabs run. Which startling them, he observed that there was no great matter in it, "For," says he—"we ran, and they ran after us."

64.

The famous Marshal Villars was taken notice of for shunning the company of persons of his own years, and affecting to live with young people; which, he was once told, proceeded from a desire of forgetting that he was old. He answered with great spirit—"My enemies shall never remember that I am old."

65.

Marshal Villars had many enemies at the court of Versailles, who did all they could to lessen him in the esteem of the king. Whence, when he was once taking his leave on going to command the army in Flanders—"I leave your majesty," said he, "in the midst of my enemies, while I go to oppose yours."

66.

In the civil war of France, last century, Mademoiselle de Montpensier, niece to Louis XIII., and first cousin to Louis XIV., whom she was desirous of marrying, had the temerity, not being of the court party, to order the cannon of the bastille to be fired upon the king's troops as they lay before Paris. This the king never truly forgave her. "That cannon," said Cardinal Mazarine, "has killed her husband."

67.

For some years before the nomination of the Duke of Anjou,

grandson of Louis XIV., to the crown of Spain, a sort of prophecy was current at Paris that the dauphin, the duke's father, should be the son of a king and the father of a king, without being himself a king. Louis reminding him of this, at the time of the duke's departure for Spain; "Sir," replied the dauphin, "I see the accomplishment of the prophecy with great joy; and hope I shall say all my life long—*The king, my father;* and *the king, my son.*"

68.

Francis I. having lost the battle of Pavia, in which, behaving with the greatest bravery, he was taken prisoner, wrote to his mother in these terms, "Madam, we have lost every thing except our honour."

69.

The Duke of Montausier, under Louis XIV., a man of austere morals, thought he saw great cause of scandal in the satires of Boileau. Somebody, one day, commending this writer in the duke's presence, and declaring him to be an excellent poet, "Is he so?" said the duke. "Then let him be sent to the galleys crowned with laurels."

70.

Louis XIV. went to see the Duke d'Antin at Petit-bourg. He criticised a great alley of trees, which concealed the view of the river. The duke caused it to be cut down during the night. The king next morning was surprised at not seeing these trees. The duke said—"Because your majesty condemned them, they have vanished."

71.

The praises of the ignorant are more nauseous than their

acquaintance says to this, "Oh yes! suffering and severe trials purify and chasten the heart."

THE ABBEY CHURCH AT BATH.

These walls, so full of monuments and bust,
Show how Bath-waters serve to lay the dust.

A GRAMMATICAL CHARACTER.

A worthy minister, noted for his wit, on being asked what kind of a person the wife of Mr—— was, replied, "I will give you her *grammatical character*, she is a noun-substantive, *seen*, *felt*, and *heard*."

THE WONDERFUL LETTERS O U G H.

The difficulty of applying rules to the pronunciation of our language is seen in the following two lines, where the letters o u g h are pronounced seven ways.

Though the tough cough and hiccough plough me through,
O'er life's dark lough, my course I still pursue.

AND AGAIN IN THE FOLLOWING LINES:

If your first line ends with *cow*,
Rhyme *o w* with plough;
Should your second nicely *go*,
Seek *o* long, as found in though;
Thirdly, would you try this *too*,
Double *o* is found in through;
Fourth, a variance we are *taught*,
Like an *a u* is heard in thought;
Speak you, fifthly, of a *sorrow*,
Give the *o* obscure in borough;
In the sixth place, you may *pick up*
Sound of *u p* in a hiccough;

Turn your seventh couplet *off*,
Assuming *o f* as in cough;
Eighthly, sing you of a rock,
Echo *c k* with a lough;
Ninth and last, and *quantum suff*,
Sound *u f*, and cry,—enough!

NOSE-OLOGY.

He knows his nose. I know he knows his nose. He said I knew his nose; and if he said he knew I knew his nose, of course he knows I know he knows his nose.

EPITHALMIC EPIGRAM.

Married, on the 18th of August, *J. M. Nott, Esq.*, to *Miss Burnett.*

Burn it! cried *Nott*, it makes me smile,
As well as feverish and hot;
My wife, she loves me all the while,
And still declares she loveth *Nott*!

TWELVE DIFFERENT WAYS OF RENDERING THE SAME LINE.

1. The weary ploughman plods his homeward way.
2. The weary ploughman homeward plods his way.
3. The ploughman, weary, plods his homeward way.
4. The ploughman, weary, homeward plods his way.
5. Weary the ploughman plods his homeward way.
6. Weary the ploughman homeward plods his way.
7. Weary the homeward ploughman plods his way.
8. Homeward the ploughman plods his weary way.
9. Homeward the ploughman weary plods his way.
10. Homeward the weary ploughman plods his way.
11. The homeward ploughman weary plods his way.
12. The homeward ploughman plods his weary way.

HENRY ERSKINE.

The late Hon. Henry Erskine met his acquaintance Jemmy Ba—four, a barrister, who dealt in hard words and circumlocutious sentences. Perceiving that his ancle was tied up with a silk handkerchief, the former asked the cause. "Why, my dear sir," answered the wordy lawyer, "I was taking a romantic ramble in my brother's grounds, when, coming to a gate, I had to climb over it, by which I came in contact with the first bar, and have grazed the epidermis on my skin, attended with a slight extravasation of blood." "You may thank your lucky stars," replied Mr. Erskine, "that your brother's *gate* was not as *lofty* as your *style*, or you must have broken your neck."

BRINGING HIS MAN DOWN.

Rogers used to relate this story: An Englishman and a Frenchman fought a duel in a *darkened room*. The Englishman, unwilling to take his antagonist's life, generously fired up the chimney, and—*brought down the Frenchman*. "When I tell this story in France," pleasantly added the relator, "I make the *Englishman* go up the chimney."

RETURN TO THE COMMISSIONERS FOR THE INCOME TAX.

I, ——A. B., do declare
I have but little money to spare.
I have,
1 Little house.
1 Little maid.
2 Little boys.
2 Little trade.
2 Little land,
2 Ditto money at command.

Rather too little is my little all
To supply with comfort my dear little squall,
And 2 too little to pay Taxes at all.
By this you see
I have children three
Depend on me.

A REMARKABLE PEN.

Dr. Holland, the laborious translator of Plutarch's 'Morais,' wrote the whole of that work, which occupied more than a ream of paper, with *one* pen. This remarkable circumstance he has commemorated in the following lines:—

"This book I wrote with *one* poor pen,
Made of a grey goose quill:
A pen I found it, used before;
A pen I leave it still."

A FUNNY CHORUS.

"I saw Esau kissing Kate,
And the fact is we all three saw:
For I saw Esau, he saw me,
And she saw I saw Esau."

CONFIDENCE.

Jerrold, meeting a celebrated song-writer, the latter said to him:—

"Youngster, have you sufficient confidence in me to lend me a guinea?"

Jerrold.—"Oh! yes; I've all the confidence, but I haven't the guinea."

PRECEPT UPON PRECEPT.

Hugh Peter's advice to a Daughter.

Let thy thoughts be divine, awful, godly;
Thy talk little, honest, true;
Thy works profitable, holy, charitable;
Thy manners grave, courteous, cheerful;
Thy diet temperate, convenient, frugal;
Thy apparel sober, neat, comely;
Thy will constant, obedient, ready;
Thy sleep moderate, quiet, seasonable;
Thy prayers short, devout, often, fervent;
Thy recreation lawful, brief, seldom;
Thy memory of death, punishment, glory, ever.

LINES UPON LINES.

Curved is the line of beauty,
Strait is the line of duty:
Walk by the last, and thou shalt see
The other ever follow thee.

WHAT'S GOING ON?

A very prosy gentleman, who was in the habit of waylaying Jerrold, met his victim, and, planting himself in the way, said, —"Well, Jerrold, what is going on to-day?"

"I am!" said Jerrold, darting past the enquirer.

WIT AND JUDGMENT.

Wit is brushwood, judgment is timber. The first makes the brightest flame, but the other gives the most lasting heat.

OMNIBUS ENGLISH.

"Our 'busses," said a conductor in our hearing, "runs a

quarter arter, arf arter, quarter to, and at—" In English this means "every quarter of an hour."

A SEASONABLE JOKE.

Theodore Hook being in company, where he said something humorous in rhyme to every person present—on Mr. Winter, the late solicitor of taxes, being announced, made the following impromptu :—

Here comes Mr. Winter, collector of taxes,
I advise you to give him whatever he axes ;
I advise you to give it without any flummery,
For though his name's *Winter*, his actions are *summary*.

A PUN WITH AN IRISH ACCENT.

Hood described a good church minister as "piety *parsonified*."

A PROBLEM FOR TOTAL ABSTAINERS.

Thomas Hood says—"Puny draughts can hardly be called drinking. *Pints* cannot be deemed *pot*ations."

NEWS.

The word explains itself without the muse,
And the four letters speak from whence come news:
From north, east, west, and south, solutions made,
Each quarter gives account of war and trade.

A FREE TRANSLATION.

Manners, who had himself but lately been made Earl of Rutland, told Sir Thomas More "he was too much elated with his preferment; that he verified the old proverb, 'Honores mutant mores.'"—"No, my lord," said Sir Thomas, "the pun will do much better in English, 'Honours change Manners.'"

A WELSH ENGLYN,

which in its four lines does not contain a single consonant.

On the Silkworm.

" O'i wiw wy i weu ê â a'i weau
O'i wyau e weua ;
E' weua ei we aia'.
Ai weau yw ieuau iâ."

A BACHELOR'S WISH.

1. Female companion to soften my cares ;
2. Thousand a year to support my affairs ;
3. Dogs and a gun to pass away time ;
4. Horses and chaise to indulge me and mine;
5. Jolly companions to laugh with when merry ;
6. Dishes each day, with six bottles of sherry ;
7. Beds in my house for my friends at their leisure ;
8. Something or other to add to their pleasure ;
9. Pounds in my pocket when cash I require ;
10. Oh ! Jove, grant but these, no more I'll desire.

AN EQUIVOCAL PREFERENCE.

A gentleman was describing to Douglas Jerrold the story of his courtship and marriage—how his wife had been brought up in a convent, and was on the point of taking the veil, when his presence burst upon her enraptured sight, and she accepted him as her husband. Jerrold listened to the end of the story, and then quietly remarked, " Ah ! she evidently thought you better than *nun*."

THE SIEGE OF BELGRADE.

An Alphabetical account.

An Austrian army, awfully arrayed,
Boldly by battery besieged Belgrade ;

Cossack commanders cannonading come,
Dealing destruction's devastating doom.
Every effort engineers essay,
For fame, for fortunes fighting; furious fray:—
Generals 'gainst generals grapple—gracious God!
How honours heaven heroic hardihood!
Infuriate, indiscriminate in ill,
Kinsmen kill kindred, kindred kinsmen kill.
Labour low levels loftiest, longest lines;
Men march 'mid moles, 'mid mounds, 'mid murderous mines.
Now noisy, noxious numbers notice nought
Of outward obstacles opposing ought:
Poor patriots—partly purchased, partly pressed—
Quite quaking, quickly quarter quest.
Reason returns, religious right redounds;
Suwarrow stops such sanguinary sounds!
Truce to thee, Turkey—triumph to thy train;
Unwise, unjust, unmerciful Ukraine!
Vanish, vain victory, vanish victory vain!
Why wish we warfare? wherefore welcome were
Xerxes, Ximenes, Xanthus, Xavier?
Yield, yield ye youths, ye yeomen yield your yell.
Zeno's, Zopater's, Zoroaster's zeal,
Attracting all, arts against arms appeal.

These lines are supposed to have been written by the Rev. B. Poulter, Prebendary of Winchester, about the year 1828.

A LONG BILL.

When Foote was at Salt Hill, he dined at the Castle Inn, and when Partridge, the host, produced his bill, which was rather exorbitant, the comedian asked him his name. "Partridge, sir," said he. "Partridge! It should have been Woodcock, *by the length of your bill!*"

FATES OF THE FAMILIES OF ENGLISH POETS.

It is impossible to contemplate the early death of Byron's only child without reflecting sadly on the fates of other female descendants of our greatest poets. Shakespeare and Milton each died without a son, but both left daughters, and both names are now extinct—Shakespeare's was soon so. Addison had an only child, a daughter, a girl of some five or six years at her father's death. She died unmarried, at the age of eighty or more. Farquhar left two girls, dependent on the friendship of his friend Wilkes, the actor, who stood nobly by them while he lived. They had a small pension from the government, and having long outlived their father, and seen his reputation unalterably established, both died unmarried. The son and daughter of Coleridge both died childless. The two sons of Sir Walter Scott died without children; one of two daughters died unmarried, and the Scotts of Abbotsford and Waverley are now represented by the children of a daughter. How little could Scott foresee the sudden failure of male issue! The poet of the "Faerie Queen" lost a child when very young by fire, when the rebels burned his house in Ireland. Some of the poets had sons and no daughters. Thus we read of Chaucer's son, of Dryden's sons, of the sons of Burns, of Allen Ramsay's son, of Dr. Young's son, of Campbell's son, of Moore's son, and of Shelley's son. Ben Johnson survived all his children. Some, and those among the greatest, died unmarried—Butler, Cowley, Congreve, Otway, Prior, Pope, Gay, Thomson, Cowper, Akenside, Shenstone, Collins, Gray, Goldsmith, &c.

SIMILES.

As bold as an eagle—as mild as a dove;
As true as the moon—as fickle as love;
As proud as a peacock—as round as a pea;
As blithe as a lark—as brisk as a bee.
As light as a feather—as sure as a gun;
As green as a leek—as brown as a bun.
As rich as a Jew—as warm as a toast;
As cross as two sticks—as deaf as a post.
As sharp as a needle—as strong as an ox;
As grave as a judge—as sly as a fox.
As old as the hills—as straight as a dart;
As still as the grave—as swift as a hart.
As solid as marble—as firm as a rock;
As soft as a plum—as thick as a block;
As pale as a lily—as blind as a bat;
As white as a shirt—as black as my hat.
As yellow as gold—as red as a cherry;
As wet as the river—as brown as a berry.
As plain as a pikestaff—as big as a house;
As flat as a table—as sleek as a mouse.
As tall as the steeple—as round as a cheese;
As broad as 'tis long—as long as you please.

DIVORCE.

A matrimonial ticket-of-leave.

GIVING UP THE GHOST.

A player, performing the ghost in Hamlet very badly, was hissed; after hearing it a good while, he put the audience in a good humour, by stepping forward and saying—"Ladies and gentlemen, I am extremely sorry my humble endeavours to

please you are unsucessful, but if you are not satisfied, I must give up the Ghost."

HOW TO MAKE YOUR COAT LAST.

Make your trowsers and waistcoat first.

THE RIGHTS OF WOMEN.

The rights of women—what are they?
The right to labour and to pray;
The right to watch whilst others sleep;
The right o'er other's woes to weep;
The right to succour in reverse;
The right to bless whilst other curse;
The right to love whom others scorn;
The right to comfort all that mourn;
The right to shed new joy on earth;
The right to feel the soul's high worth.
The right to lead the soul to God,
Along the path her Saviour trod—
The path of meekness and of love,
The path of faith that leads above,
The path of patience and of wrong,
The path in which the weak grow strong—
Such's women's rights.—And God will bless
And crown their champion with success.

Fly-leaf inscription in Lord Clarendon's "Survey of Hobbe's Leviathan," Oxford, 1676:—

Our Spring is short, our Summer's quickly gone,
Our Autumn follows, then ye fall comes on;
Now view ye the leaves and see how they decay:
Just so man's life does quickly pass away.

CABBAGED JOKE.

There is a tailor in Blackburn rejoicing in the somewhat discouraging-to-customers name of Edward Rumfit.

ORGANS.

The organ was invented about 951, the first being erected in Winchester Cathedral ; it was described by a monk in Latin verse thus translated :—

Twelve pair of bellows, ranged in stately row,
Are joined above, and fourteen more below,
These the full force of seventy men require,
Who ceaseless toil, and plenteously perspire ;
Each aiding each, till all the wind be prest
In the close confines of the incumbent chest,
On which four hundred pipes in order rise,
To bellow forth the blast that chest supplies.

A SWARM OF BEES.

B patient, B prayerful, B humble, B mild,
B wise as a Solomon, B meek as a child ;
B studious, B thoughtful, B loving, B kind;
B sure you make matter subservient to mind;
B cautious, B prudent, B trustful, B true,
B courteous to all men, B friendly with few;
B temperate in argument, pleasure, and wine;
B careful of conduct, of money, of time;
B cheerful, B grateful, B hopeful, B firm ;
B peaceful, benevolent, willing to learn ;
B courageous, B gentle, B liberal, B just ;
B aspiring, B humble, because thou art dust;
B penitent, circumspect, sound in the faith ;
B active, devoted ; B faithful to death.
B honest, B holy, transparent, and pure;
B dependent, B Christ-like, and you'll B secure,
B but half as perfect as these lines suggest,
And here, and hereafter, thou'lt surely B blest.

SOWING.

A countryman sowing his ground, and two young fellows riding that way, one of them called to him, with an insolent air—"Well, honest fellow," said he, "it is your business to sow, but we reap the fruits of your labour." To which the countryman replied—"It is very likely you may, for I am sowing hemp."

THE "MOTE" AND THE "BEAM."

Murphy was repeating to Foote some remarks by Garrick—of Lacey's love of money, as a mere attempt to cover his own stinginess by throwing it on his fellow patentee—when it was asked—"Why on earth didn't Garrick take the beam out of his own eye before attacking the mote in other people's?" "He is not sure," replied Foote, "of selling the timber."

THE RISING OF THE "TIED."

In one of the western states of America there is a club of hen-pecked husbands. They meet once a week—that meeting being their only day of enjoyment and rest. When they adjourn, they call it the rising of the "tied."

A NEW INVENTION.

An ignorant Dutchman, passing a number of railroad tracks in the course of a day's journey, and never having seen any before, was nonplussed to account for their use. At length, after examining one of them for about twenty-five minutes, and scratching *his head quite* bald, he ejaculated—"Tay musht be iron clamps, *to keep der ertquakes* from breaking up der road."

A HOMILY.

"Remember the poor!" Oh yes, we all remember them, and don't do anything else.

CONFIDENCE—TAKEN FROM THE FRENCH.

On the first night of the representation of one of Jerrold's pieces, a successful adaptator from the French rallied him on his nervousness. "I," said the adaptator, "never feel nervous on the first night of my pieces."—"Ah, my boy," Jerrold replied, "you are always certain of success. Your pieces have all been tried before."

TALL AND SHORT.

At an evening party, Jerrold was looking at the dancers. Seeing a very tall gentleman waltzing with a remarkably short lady, he said to a friend at hand, "Humph! there's the mile dancing with the mile-stone."

SUN-DIAL MOTTOES.

"Improve time in time while time doth last;
For all time's no time when time's past."

"Flora, dies, et vita fugiunt, manet unica virtus."

Once at a potent leader's voice I stayed;
Once I went back when a good monarch prayed;
Mortals, howe'er we grieve, howe'er deplore,
The flying shadow will return no more.

On an old pocket dial,—

Set me right and use me well,
And I the time to you will tell.

SUN-DIAL INSCRIPTIONS.

Over the porch of Milton Church, Berks,—

Our life's a flying shadow, God's the pole,
Death the horizon, when our sun is set;
The index pointing at Him is our soul,
Which will, through Christ, a resurrection get.

Inscription on a sun-dial at the grammar school of Rye,—

That solar shadow, as it measures life,
It life resembles too.

Clock inscription in front of Town Hall, Bala,—

Here I stand both day and night,
To tell the hours with all my might;
Do you example take by me,
And serve thy God as I serve thee.

DR. JOHNSON WITHOUT VARIATION.

Dr. Johnson was observed by a musical friend of his to be extremely inattentive at a concert, whilst a celebrated solo player was running up the divisions and sub-divisions of notes upon his violin. His friend, to induce him to take greater notice of what was going on, told him how extremely difficult it was. "Difficult, do you call it, sir?" replied the doctor; "I wish it were *impossible*."

THE ANGLO-FRENCH ALLIANCE.

Jerrold was in France, and with a Frenchman who was enthusiastic on the subject of the Anglo-French alliance. He said that he was proud to see the English and French such *good friends* at last. "Tut! the best thing I know between *France and England is—the sea*," said Jerrold.

TREES CHARACTERISED.

The sailing *Pine;* the *Cedar*, proud and tall;
The vine-prop *Elm;* the *Poplar*, never dry;
The builder *Oak*, sole king of forests all;
The *Aspern*, good for staves; the *Cypress* funeral;
The *Laurel*, meed of mighty conquerors
And poets sage; the *Fir*, that weepeth still;
The *Willow*, worn of hopeless paramours;
The *Yew*, obedient to the bender's will;
The *Birch*, for shafts; the *Sollow*, for the mill;
The *Myrrh*, sweet bleeding in the bitter wound;
The warlike *Beech;* the *Ash*, for nothing ill;
The fruitful *Olive*, and the *Platane* round;
The carver *Holm;* the *Maple*, seldom inward sound.

A CABMAN'S EXCLAMATION IN LATIN WORDS.

Is ab ille, heres ago—
Fortibus es in aro.

MR. DAY.

Mr. Day advertises the loss of his dog, whereupon an editorial wag says, he hopes he'll succeed in finding him; for if "every dog has his day—every Day ought to have his dog."

TRADES.

Lines from Pasguin's "Nightcap" 1612, showing that in those pictorial days a man was as well known by his "sign" as by his "company:"—

First there is maister Peter at the Bell,
A linen-draper and a wealthy man;
And maister Thomas, that doth stockings sell;
And George, the grocer, at the Frying-Pan;

And maister Timothie the wollen-draper;
And maister Salamon the leather-scraper;
And maister Franke, ye goldsmith, at the Rose;
And maister Phillip with the fiery nose.
And maister Miles, the mercer, at the Harrow;
And maister Mike, the silkman, at the Plow;
And maister Giles, the salter, at the Sparrow;
And maister Dicke, the vintner, at the Cow;
And Harry, haberdasher, at the Horne;
And Oliver, the dyer, at the Thorne;
And Bernard, barber-surgeon, at the Fiddle;
And Moses, merchant-tailor, at the Needle!

CURIOUS INSCRIPTIONS.

On an old monument erected in memory of John Herrenden Mercer, Esq., 1572:

De origine Vitæ et Mortis.

Qu a d tr fu str
os nguis irus isti de nere avit
H sa m Chr vul l

Translation.

cur f w d dis and pain;
A sed iend rought eath ease
bles fr b br and again.

In the "Imperatorum Romanorum Numinata aurea," by De Bie, Antwerp, 1615, at the foot of a page addressed "ad Lectorem" are the following verses:—

ri R S D D
Sc ptorum erum ummorum espice icta
ul V N R P
st Qu R I N I T
I a idem isu aciemus am nde acebunt.
// F V F I V Pl

CURIOUS.

D. E. B. T. are the initials of "Dun Every Body Twice." C. R. E. D. I. T. are the initial letters of "Call Regularly Every Day—I'll Trust."

TOO LIBERAL.

A writer in one of the Reviews was boasting that he was in the habit of distributing literary reputation. "Yes," replied his friend, "and you have done it so profusely that you have *left none* for yourself."

THE BEAUTY OF VIRTUE.

The following fine reflection is to be found in the life of Lord Herbert, of Cherbourg :—"Everybody loves the virtuous, whereas the vicious do scarcely love one another." Upon the same subject an Arabian happily observed, that he learned virtue from the bad, for their wickedness inspired him with a distaste of vice.

DRINKING ALONE.

The author of the "Parson's Daughter," when surprised one evening in his arm-chair two or three hours after dinner, is reported to have apologised, by saying, "When one is alone, the bottle *does* come round *so* often." On a similar occasion, Sir Hercules Langreish, on being asked, "Have you finished all that port (three bottles) without assistance?" answered, "No —not quite that—I had the *assistance* of a bottle of Madeira."

SPIRIT-RAPPING.

Gents knocking at the different doors as they go home at night.

HIGHER THAN HIGHEST.

Doctor Johnson gives us the following definitions:—"*Garret*, the highest room in the house—*Cockloft*, the room above the garret."

EMPEROR OF CHINA.

Sir G. Staunton related a curious anecdote of old Kien Long, Emperor of China. He was enquiring of Sir George, the manner in which physicians were paid in England. When, after some difficulty, his majesty was made to comprehend the system, he exclaimed, "Is any man well in England, that can afford to be ill? Now, I will inform you," said he, "how I manage my physicians. I have four, to whom the care of my health is committed: a certain weekly salary is allowed them, but the moment I am ill, the salary stops till I am well again. I need not inform you my illnesses are *usually short*."

Remedies for Fits.

For a Fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For a Fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For a Fit of Extravagance and Folly.—Go to the workhouse, or speak with the ragged and wretched inmates of a gaol, and you will be convinced—

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a Fit of Ambition.—Go into the churchyard, and read the grave-stones: they will tell you the end of ambition. The grave will soon be your bedchamber, earth your pillow, corruption your father, and the worm your mother and sister.

For a Fit of Repining.—Look about for the halt and the blind; visit the bed-ridden, afflicted, and deranged; and they will make you ashamed of complaining of your lighter afflictions.

For a Fit of Despondency.—Look on the good things which God has given you in this world, and at those which He has promised to His followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

GEOGRAPHY.

"Ma," said a girl who had just commenced her lessons in geography, "whereabout shall I find the *state* of matrimony?" "Oh," replied the mother, "you will find that to be one of the *united* states."

TOO CIVIL BY HALF.

An Irish judge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. "Dear me!" said his lordship, "*I really beg his pardon*—bring him in."

A DECLARATION OF LOVE.

You I love—nor think I joke,—
More than ivy does the oak;
More than fishes do the floods;
More than savage beasts the woods;
More than merchants do their gain;
More than misers to complain;
More than widows do their weeds;
More than friars do their beads;
More than Cynthia to be prais'd;
More than courtiers to be rais'd;
More than brides the wedding night;
More than soldiers do a fight;
More than lawyers do the bar;
More than 'prentice boys a fair;
More than topers t'other bottle;
More than women tittle-tattle;
More than rakes a pretty lady;
More than Nancy does her baby;
More than jailors do a fee;
More than all things I love thee.

GOOD WIVES

Should *resemble* three things, which three things they should *not resemble.*

Good wives to snails should be akin,
Always their houses keep within;—
But *not* to carry (fashion's hacks,)
All they are worth upon their backs.
Good wives, like city clocks, should be
Exact, with regularity;
But *not* like city clocks, so loud,
Be heard by all the vulgar crowd.

Good wives, like echo, should be true,
And speak but when they're spoken to;—
Yet *not* like echo, so absurd,
To have for ever the last word!

A PERFECT BORE.

Some one being asked if a certain authoress, whom he had long known, was not "a *little* tiresome?" "Not at all," said he, "she was *perfectly* tiresome."

HOMO VERMIS.

This is the title of a short copy of verses at the end of "The Reformed Virginia Silk-Worm," 4to, London. 1655.

We are all creeping worms of th' earth:
Some are silk-worms, great by birth,
Glow-worms some, that shine by night,
Slow-worms others, apt to bite;
Some are muck-worms, slaves to wealth;
Maw-worms some, that wrong the health;
Some to the public no good-willers,
Canker-worms, and caterpillars.
Found about the earth we're crawling;
For a sorry life we're sprawling;
Putrid stuff we suck, it fills us;
Death then sets his foot and kills us.

CURIOUS OLD STITCHES.

Tent-work, raised-work, laid-work, frost-work, net-work,
Most curious Pearls, or rare Italian cut-work.
Fine fern-stitch, finny-stitch, new-stitch, and chain-stitch,
Brane bred-stitch, fisher-stitch, Irish stitch, and Queen-stitch.
The Spanish-stitch, rosemary-stitch, and Maw-stitch,
The smarting whip-stitch, back-stitch and the cross-stitch.

WILL'S, WONT'S AND CANT'S.

There are three kinds of men in this world—the "Will's," the "Wont's," and the "Cant's." The former effect everything, the others oppose everything, and the latter fail in everything.

A BASE JOKE.

A gentleman one day observed to Henry Erskine, that punning was the *lowest* of wit. "It is," answered Erskine, "and therefore the *foundation* of all wit."

THE SHAVERS.

An old rhymester says :—

The barber shaves with polished blade,
The mercer shaves with ladies' trade,
The broker shaves at twelve per cent.,
The landlord shaves by raising rent,
The doctor shaves in draughts and pills,
The tapster shaves in pints and gills,
The farmer shaves in hay and oats,
The banker shaves in his own notes,
The lawyer shaves both friends and foes,
The pedlar shaves where'er he goes
The wily merchant shaves his brother,
The people all shave one another.

A JEU DE MOT.

Cook, the actor, one day
To a lady did say,
Whom he afterwards took unto wife,
"You are in heart and feature
Such a duck of a creature,
That I would you my own were for life."

To which she made answer,
"If really I am, sir,
A duck to your liking, why, look ye!
'Tis on these terms alone,
You may make me your own,—
Ere possessed you must *properly Cook* me."

SCHOLAR AND MASTER.

"Illustrated with cuts," said a young urchin, as he drew his pocket-knife across the leaves of his grammar. "Illustrated with cuts," exclaimed the schoolmaster, as he drew the cane across the back of the youngster.

A TOAST.

The following mathematical toast is worthy of attention:—"The fair daughters of England— may they add virtue to beauty, subtract envy from friendship, multiply amiable accomplishments by sweetness of temper, divide time by sociability and economy, and reduce scandal to its lowest denomination."

WHIMSICAL PETITION TO JAMES I.

The Lords craved all,
The Queen granted all,
The Ladyes of honour ruled all,
The Lord Keeper sealed all,
The Intelligencer marr'd all,
The Parliament passed all,
He that is gone opposed himself to all,
The Bishops soothed all,
The Judges pardon'd all,
The Lord Buy Rome spoiled all,
Now good King mend all,
Or else the Devil will have all.

NOTHING BUT THE BILL.

John Horne Tooke's opinion upon the subject of law was admirable. "Law," he said, "ought to be, not a luxury for the rich, but a remedy, to be easily, cheaply, and speedily obtained by the poor." A person observed to him how excellent are the English laws, because they are impartial, and our courts of justice are open to all persons without distinction. "And so," said Tooke, "is the *London Tavern*, to such as can afford to *pay for their entertainment*."

MODERN INSTANCES.

Abstemious man—One who never tastes wine or spirits at home. Artifice—The current coin of society. Balance of power—Common sense. Bargain—A ludicrous transaction, in which each party thinks he has cheated the other. Curiosity—The source of great progess and many faults. Friend—A person who will not assist you because he knows your love will excuse him. Folly—The spirit of the world. Housewifery—An ancient art said to have been fashionable among girls and wives; now out of use, or practised only by the lower orders.

TO EXPAND THE CHEST.

The easiest and best way to expand the chest is to have a good large heart in it. It saves the cost of gymnastics.

EQUALITY.

Some one was praising our public schools to Charles Lamb, and said: "All our best men were public school men. Look at *our poets. There's* Byron, he was a Harrow boy—" "Yes" *interrupted Charles*, "and there's Burns—he was a ploughboy."

DEAN SWIFT'S RECIPE FOR COURTSHIP.

Two or three dears, and two or three sweets;
Two or three balls, or two or three treats;
Two or three serenades, given as a lure,
Two or three oaths—how much they endure;
Two or three messages sent in one day;
Two or three times led out from the play;
Two or three tickets, for two or three times;
Two or three love letters, writ all in rhymes;
Two or three months' keeping strict to these rules,
Can never fail making a couple of fools.

CURIOUS DIRECTION.

South E. Railway.

Mr. Cheapside, Esq.,
85, Queen Street,
London.

POST MARK,
RHEIMS,
Jan. 15th, 1875.

*** Was intended for the Publishers of this little book, and was safely delivered by the Post Office authorities.

SILENCE PREFERRED.

A lady lately had her likeness taken by a photographer, who executed it so well that her husband prefers it to the original. *It is quiet.*

THE GREYHOUND.

The head of a snake,
The neck of a drake,
A back like a beam,
A side like a bream,
The tail of a rat,
And the foot of a cat.

THE SEASON-INGS.

"Come here, Johnny, and tell me what the four *seasons* are."
—Young Prodigy: "Pepper, salt, mustard, and vinegar."

LINES TO ASSIST IN REMEMBERING THE SIGNS OF THE ZODIAC:—

The Ram, the Bull, the Heavenly Twins,
And next the Crab the Lion shines,
The Virgin and the Scales;
The Scorpion, Archer, and Sea-goat,
The man who holds the water-pot,
And Fish with glittering tails.

A rule to knowe by harte what part of man's bodye is subject to any of the twelve signes:—

"The heade and face doth Aries rule, and Taurus doth the necke:
But armes and handes in Geminyes power do suffer joy or wreck;
Cancer doth guide the breast and longes, the ribbes and stomocke stowt:
Leo likewise hath harte and backe, therof yee need not dowte;
The belly and bowells Virgo hath, and eke the entrales all;
The loynes, the kidneis, and the raines, to Libra's lot doth fall;
The blather and (some other) parts to Scorpio are the fees;
The thyes doth Sagittary guide, and Capricorne the knees;
The legs to Acquary belong, to use them as hee lyste:
But Pisces holds the feet and heels, and so for ever must."

ALL MEN ARE "LED."

Swift once attempted, in a humorous mode, to prove that all things were governed by the word *led*. Said he, "Our noblemen and drunkards are pimp-*led*; physicians and pulses are fee-*led*; their patients and organs are pil-*led*; a new-married man and ass are brid-*led*; an old-married man and pack-horse are sadd-*led*; cats and dice are ratt-*led*; swine and nobility are sty-*led*; a coquette and a tinder-box are spark-*led*."

ILLUMINATED.

"Father, it tells here about illuminated MSS. What were they lighted with?" The father answered, "With the light of other days, my son!"

CURIOUS RHYMES.

What is earth, sexton?—A place to dig graves;
What is earth, rich men?—A place to work slaves;
What is earth, grey beard?—A place to grow old;
What is earth, miser?—A place to dig gold;
What is earth, school-boy?—A place for my play;
What is earth, maiden?—A place to be gay;
What is earth, seamstress?—A place where I weep;
What is earth, sluggard?—A good place to sleep;
What is earth, soldier?—A place for a battle;
What is earth, herdsmen?—A place to raise cattle;
What is earth, widow?—A place of true sorrow;
What is earth, tradesman?—I'll tell you to-morrow;
What is earth, sick man?—'Tis nothing to me;
What is earth, sailor?—My home is the sea;
What is earth, statesman?—A place to win fame;
What is earth, author?—I'll write there my name;
What is earth, monarch?—For my realm 'tis given;
What is earth, Christian?—The gateway of Heaven.

POWER.

Some ask for envied power: which public hate
Pursues and hurries headlong to their fate;
Down go the titles; and the statue crowned
Is by base hands in the next river drowned;
The guiltless horses and the chariot wheel
The same effects of vulgar fury feel;
The smith prepares his hammer for the stroke,
While the lunged bellows hissing fire provoke;
Sejanus, almost first of Roman names,
The great Sejanus crackles in the flames.

THE WORLD.

The World's a *book*, writ by th' eternal art
Of the great Author, *printed* in man's heart;
'Tis falsely *printed*, though Divinely *penn'd*,
And all the *errata* will appear 't the end.

HOOK'S POLITENESS.

Hook was once observed, during dinner, nodding like a Chinese mandarin in a tea-shop. On being asked the reason, he replied—"Why, when no one else asks me to take champagne, I take sherry with the épergne, and bow to the flowers."

KISSING.

The grammar of the kiss has not yet been written. True; a young lady being once asked whether the kiss, being a substantive, was proper or common, archly replied that it was *both* proper and common; but a more enlarged view may be taken *of the subject*. We find there are only three *regular* kisses *(properly so called)*, and these may be denominated—1, the kiss

negative; 2, the kiss positive; and, 3, the kiss superlative. The first, or negative, consists in kissing a lady's hand; the second, or positive, consists in kissing her cheek; and the third, or *superlative*, consists in kissing her *lips*. There are, besides, two *auxiliary* kisses—viz., the kiss *passive*, such as is inflicted by old maiden aunts, nurses, and grandmothers; and the kiss *active*, in use (principally) on the Gretna-green Road, *per gli amanti, e novelli sposi*. The first (the kiss *passive*) is generally declined by the *kissee*, whilst the latter (the kiss *active*) governs both *kisser* and *kissee* (or, as it is more analytically written, *kiss-her* and *kiss-he*), in *number* as well as in gender. Independent of the preceding *regular* and *auxiliary* kisses, there are, for the convenience of society, a few supernumerary or *irregular* ones, such as the incidental, or stage kiss; the cooing, or *à la tourterelle* kiss; the echo, or percussion kiss; and the barley-sugar kiss, or kiss *en papillote*.

OPPOSITE SIDES.

When Oliver Cromwell first coined his money, an old cavalier, looking on one of the new pieces, read this inscription on one side, "God is with us!" on the other, "The commonwealth of England." "I see," said he, "God and the commonwealth are on different sides."

TEA, A CENTURY AND A HALF AGO.

"Home, and there find my wife making of tea; a drink which Mr. Pelling, the potticary, tells her is good for her cold and defluctions."

THE PUZZLE OF ONE.

,eno eb llahs ew yad enO
,efil dna traeh ni eno
,toc teews eno ni llewd llahs
;efiw dna nam eb yad eno
,neht su tsaef llahs draob eno
;daeh ruo tser lliw deb eno
eb ew llahs yppah dna
!deirram era ew nehw
,tsrif eht ta llahs ebab eno
,evol laibunnoc ruo laes
,stnalp evilo ekil ,erom neht
!evom elbat ruo dnuora
,tseuqer eno ym raeh neht
;em tub esle eno on evol
,tselb em ekam nac esle eno on rof
!eeht tub evol eno raed yM.

THE CHRONOGRAM.

"Omne quod exit in gram."

There is, in the Epigram—the Lipogram, the Logogram, the Chronogram, and the Anagram. As the Epigram commands a division of its own, it needs no illustration now.

The Chronogram is little more than a numerical Anagram. It is a line, or series of lines, containing—no matter in what order, or amid how many other letters—the letters which, according to the *Roman notation*, make up the date of the event alluded to in the line or lines. The following is on the death of Queen Elizabeth:—

My Day Is Closed In Immortality. The result is—

M. D. C. III., that is 1603, the year in which Queen Elizabeth *died.*

NEGLECTING THE ANTECEDENT.

Some very whimsical instances of this occur continually, especially in the answers of witnesses when given literally as they speak. In a late assault case the prosecutor swore that "the prisoner struck him with a broom on his head till he broke the top of it!" In narrating an incident some time since, it was stated that a poor old woman was run over by a cart *aged sixty*. So in a case of supposed poisoning: "He had something in a blue paper in his hand, and I saw him put his head over the pot, and put it in!" Another, swallowing a base coin: "He snatched the half-crown from the boy, which he swallowed?" which seems to mean the boy, not the money. An old fellow, who for many years sold combustible matches in London, had the following cry: "Buy a pennyworth of matches of a poor old man made of foreign wood!"

PUNNING MOTTOES.

Punning mottoes are numerous, good, bad and indifferent; some have the point in the translation, others in the original. We will give a few specimens of those which approach our branch of literature., viz. rhyme.

Fitton .....*Fight on*, quoth Fitton.
Fortescue.. .....*Forte Scutum* Salus Ducum.

Sir John Jefferay, Lord Chief Baron, in the reign of Queen Elizabeth.

Que fra, *je fra*.
Jefferay.....Je-ffray ce que diray.
(bad French for—"I will do what I say)."

Piereponte, Duke of Kingston.....Pie re ponete.

SMILES.

Oh! what a sight there is in that word—smile—for it changes colour like a chameleon. There's a vacant smile, a cold smile, a satiric smile, a smile of hate, an affected smile, a smile of approbation, a friendly smile; but above all, a smile of love. A woman has two smiles that an angel might envy—the smile that accepts the lover before words are uttered, and the smile that lights on the first-born baby, and assures him of a mother's love.

CURE FOR A COLD.

(On record since 1430.*)*

Put your feet in hot water
As high as your thighs;
Wrappe your head up in flannelle
As low as your eyes;
Take a quart of rum'd gruelle
When in bed as a dose;
With a number four dippe
Well tallow your nose.

THE DRUNKARD'S CHARACTER.

From a volume of pamphlets, lettered "Miscellaneous Sheets," presented by George III. to the British Museum, (the date is 1646):—"A drunkard is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is the only brewer's agent; the tavern and ale-house benefactor; the beggar's companion; the constable's trouble. He is his wife's woe; his children's sorrow; his own shame. In summer he is a tub of swill, a spirit of sleep, a picture of a beast, and a *monster of a man.*"

LINES ON A PRINTING OFFICE.

The world's a printing-house: our words, our thoughts,
Our deeds are characters of several sizes:
Each soul is a compositor, of whose faults
The Levites are correctors: Heaven revises:
Death is the common press; from whence being driven,
We're gather'd sheet by sheet, and bound for Heaven.

OXFORD AND CAMBRIDGE ACTORS.

King James had two comedies acted before him, the one at Cambridge, the other at Oxford; that at Cambridge was called *Ignoramus*, an ingenious thing, wherein one Mr. Sleep was a principal actor; that other at Oxford was but a dull piece, and therein Mr. Wake was a prime actor. Which made his Majesty merrily to say, that in Cambridge one *Sleep* made him *wake*, and in Oxford one *Wake* made him *sleep*.

ASSURANCE AND INSURANCE.

Sterne, the author of the "Sentimental Journey," who had the credit of treating his wife very ill, was one day talking to Garrick in a fine sentimental manner in praise of conjugal love and fidelity: "The husband," said he, with amazing assurance, "who behaves unkindly to his wife, deserves to have his house burnt over his head." "If you think so," replied Garrick, "I hope *your* house is insured."

EASY AND DIFFICULT.

Dean Swift, on being asked what he thought the easiest and yet most difficult thing a man could do, replied, "To *bolt a door*."

BON MOT.

Doctor John Wilkins, Bishop of Chester, in the reign of Charles the Second, had attempted to show the possibility of a voyage to the moon. The Duchess of Newcastle, who had herself written thirteen volumes upon speculative subjects, meeting him one evening at a concert, accosted him thus: "Doctor, suppose you were able to carry me to the moon, where am I to bait in my way thither?" "Madam," said he, "of all the people in the world, I did not expect that objection from you, who have built so many castles in the air that you might sleep every night in one of your own!"

TRUE WIT.

True wit is like the brilliant stone
  Dug from Golconda's mine,
Which boasts two various powers in one,
  To cut as well as shine.
Genius, like that, if polish'd right,
  With the same gifts abounds;
Appears at once both keen and bright,
  And sparkles while it wounds.

FINIS.

On arriving at the end of a book, boys recite the following, the initials of which form the word finis, and thus to get to Father Johnson was to reach the end of the book:—

Father Johnson, Nicholas Johnson's son,
Son Johnson, Nicholas Johnson's father.

Or they will rhyme as follows:—

F for fig, I for jig,
  And N for knucklebones,
I for John the waterman,
  And S for sack of stones.

McCorquodale & Co., Printers, "The Armoury," Southwark.